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CALVINIST CONTACT

33rd YEAR OF PUBLICATION, NO.1619 NOVEMBER 11, 1977

Council works for family well-being

by Rhoda Playfair
B.C. Correspondent

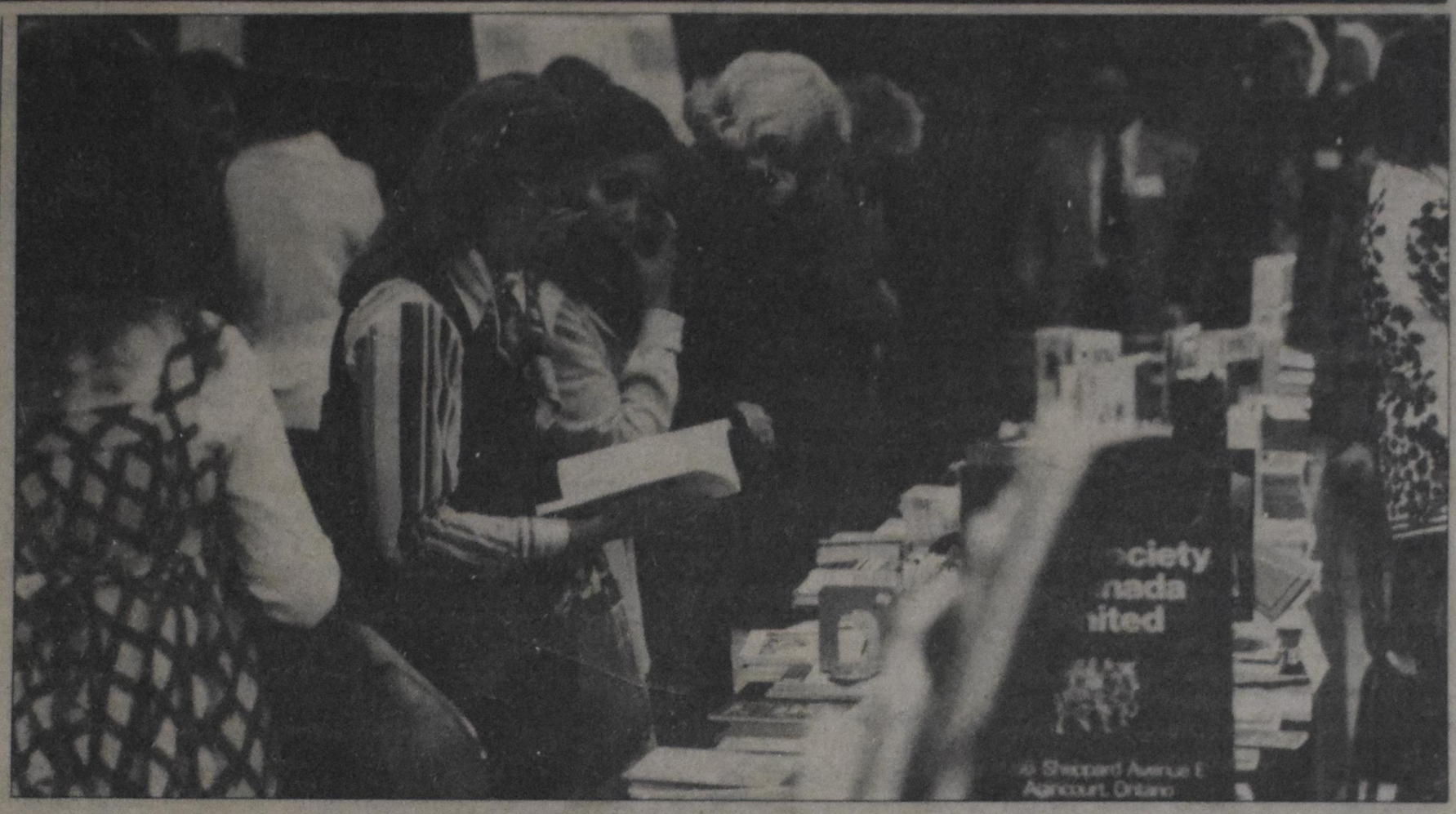
The British Columbia Council for the Family is official! Formed as a result of a resolution passed at the 1976 Conference on the Family, it became a recognized organization when negotiations led to an agreement with the Minister of Human Resources, The Honourable William Vander Zalm, to enter into cooperation with the provincial government for a trial period of one year. The ministry is providing two staff members, office space and services, while the Council will work to establish a community referral system which will augment the services of the Ministry.

A non-profit, province-wide organization, the Council for the Family is unique in that it is co-sponsored by the provincial government, religious bodies, and community agencies throughout the province. Its purpose is to promote public concern for the well-being of the family and to provide a forum where responsible representatives of the communities in B.C. may communicate to each other and to government and voluntary agencies their concerns about the needs of the family. This done, individuals and groups will be able to receive help in planning and carrying out projects to meet these needs.

From Vancouver Island to the Kootenays in the interior, Council members are meeting to plan chapters and workshops. (A group in Nelson has applied for a Canada Works grant for a Family Education Centre.) They relate to various styles of family life including both the two parent, extended family, and single parent family, and work with local community agencies to plan new and innovative family-oriented programs. A major undertaking is planned for May, 1978, when "Family Month" will be celebrated in all communities.

An important part of Council work to date has involved dealing with the more than 90 recommendations concerning education, housing, health, law, religion, family life, counselling, and native people put forth by delegates attending the 1976 Conference on the Family. A thousand copies of the recommendations have been printed and mailed with an individual covering letter to the persons to whom the recommendations were addressed. Numerous responses, including a three page letter from the minister of education, have been received. Another, from the University of British Columbia, has informed the Council that its faculty of education is currently considering offering M.A. and M.Ed. degrees in family life education. So many requests for copies of the recommendations have been received from across Canada that an additional two hundred and fifty copies are being printed.

Council members are projecting a national conference on the family within the next two years.



Christian teachers unite at convention

by Hugo Marcus

Mr. Marcus teaches at Trinity Christian School in Burlington, Ont.

There are many ingredients that go into making a successful convention. Good weather, exciting speakers, stimulating workshops, inspirational devotions and proper organization are all needed to produce a meaningful, as well as enjoyable convention. All of these were in evidence as the Ontario Christian Teachers Association held their 14th annual convention in Hamilton Ontario at Hamilton District Christian High School and Calvin Christian School on October 27, 28 and 29. From comments made by many, one got the idea that this was one of the best conventions ever and indeed it was.

On Thursday morning, after a brief period of browsing over book displays and renewing old acquaintances, we gathered in the Immanuel Christian Reformed Church for opening devotions. The theme for this convention was "A New Song" and we were led in devotions by Mr. Eric Schilperoort whose devotional was entitled "Sing to the King, the Lord." After devotions, we all went to hear the various keynote speakers — six in all. The speakers were: Dr. Phil Bom who spoke on a "New song in a new society"; Hugh Cook on "Why Johnny can't write"; Dr. Sidney C.J. DeWaal on "The literary Crisis"; Dr. Gordon Spykman on "The Missing Link in our world and life views"; Mrs. Geraldine J. Steensma on "Expressing the new song in literature"; John Struik "The teacher as person."

All speakers were followed by question and answer periods which were quite beneficial as arenas for sharing ideas. In the afternoon, we gathered together for some informal rap sessions to discuss further some ideas presented to us in the speeches. All in all the steering committee did an excellent job in arranging both stimulating and eye-opening addresses.

After a day of rich, full, and spicy intellectual nourishment it seemed that all we had to look forward to was a bland diet of physical gratification. Were we wrong! The Willing Workers of Calvin Christian School prepared a buffet supper calculated to tickle the palate of the most discriminating gourmet.

We were faced with making such grave decisions as tomato juice or apple juice; potato or fruit salad, plain vegetables or 'heavenly blender'. We were confronted with ham, cold cuts or rollade. In the presence of all these gastronomical delights we could hardly be expected to act in a rational fashion. The Willing Workers had to pay the price. We tried everything!

However, we were not aware of the superb entertainment that the steering committee had ordered to induce total co-ordination between physical and intellectual refreshment. The Inner Stage captured our attention from the moment the curtains moved aside to let them perform. In the light of such skillful acting, ballet and singing, I would have to move aside too. Our attention was riveted to the stage as they quickly moved from their interpretation of myths, legends, and songs closely related to our Dutch-Canadian heritage. "The Raven," "Salvation," and "The Sunken City," left us gripping our chairs in anticipation and rising in a standing ovation to the excellence of their performance. It was a package deal and those who bought the banquet got the Inner Stage. Together they wrapped up a beautiful day.

Friday came and we were still talking about the performance of the previous evening. The agenda for the day, however, made us forego these pleasant thoughts and concentrate on the matter before us — 39 choices of workshops in all. The workshops ranged in scope from a tour of Dofasco to a presentation in the use of Orff instruments and from creative movement to guidance and counseling in the christian high school. None could complain that there wasn't enough variety as all aspects of christian education were touched on. We concluded this day with a devotional again held at the Immanuel Christian Reformed Church and led by Dr. Gordon Spykman whose theme was "Every thought — captive to Christ."

Most conventioneers parted for another year ever thankful for the tremendous amount of effort and time put into the organizing of this convention by the Niagara District. I think we echo the sentiments of all who attended the convention when we say "Thanks for a job well done, a convention worth remembering!"

On Saturday some teachers returned again to Hamilton to meet in the H.D.C.H. library for the annual House of Delegates meeting. Some 37 schools were represented and discussed a wide range of issues including the restructuration of O.C.T.A., the incorporation of O.C.T.A., the Christian Teachers Certificate, and a discussion of S.P.I.C.E.

Christmas comes early

Work is under way on a special Christmas edition which will be mailed to all non-Ontario points by December 1 so that it will arrive in your homes before Christmas.

The special edition will feature only Christmas articles and advertisements, will be printed on better quality paper and will feature color.

For our Western Canada and overseas subscribers, the special issue will be in the mail by the time this issue reaches your home. We hope that you will enjoy it and that it may add a nice touch to your Christmas celebrations.

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NEXT WEEK

Homes for the aged

ViewPoint

Develop the mind, think for yourself

"What should I wear today, Mom?"

"May I borrow the car tonight, Dad?"

We make decisions every day about seemingly little things. We decide what to wear, what to eat, what to do at work, what to say. The brain is constantly working...but what does our mind do?

Brain and mind are the same thing you say? The brain is that physical part of your body located between the eyebrows and hairline. The mind is the ability to reason, to think.

We seem to be able to handle the day to day routine well enough . Our brain seems to be programmed for that. But what about using our minds? Do we spend time reading and thinking and reasoning?

I spoke to a man on the street a while ago who talked about people lacking the ability to think for themselves. People want to be led, he said. They want to be told what to think. They want to be told what is right and what is wrong. They want to be told which political party to vote for. They are afraid to take a stand on what they believe.

He was generalizing but he nevertheless had a point. This is especially reflected in our discussions of just what is biblical. We attempt to apply the Bible to all of our lives, right? We tend to ask: "What does the Bible say about that?" or "What is the biblical answer to that issue?" Many people are afraid to come up with that answer, they are afraid to conclude for themselves what they think the Bible says.

We have talked about the charismatic movement, about lotteries, smoking and in many cases I received letters saying something like this: "Okay. We have heard both sides of the story. Now you tell us which one is right?" See what I mean? Many among us simply lack the ambition to think for ourselves. It is much easier to be told what is right or wrong than to look at the evidence and come to a conclusion ourselves. Discussion and debate is healthy for the soul and the mind. It causes people to think. That is why occasional editorials like the one on smoking are written...to spark reaction. But someone has already written in to ask us for *the answer* concerning smoking. Is it right or wrong?

Many of us simply choose to have someone else do the thinking for us. They are more comfortable that way. We come to church on Sunday to, firstly, listen to the Word of God, but also to get some answers. We want to be told what is right and what is wrong. We look for direction.

There are some church members who actually want their minister to tell them whom they should vote for at election time. "After all, the minister has the insights. He should know what the candidates stand for and he should know which one is *most* Christian."

We must learn to think for ouselves, to develop our own insights and to develop our own biblical answers. We should dare to speak up about issues, not leave that to church leaders.

We must develop our minds through reason and logic. We are all hopefully capable of deciding what to wear in the morning. We can all choose our favorite cereal in the morning. But God also requires a broader use of the mind. We should learn to think and to reason much more.

Keith Knight

by Keith Knight

NewsViews

Unemployment: it's real!

Canada is being told to brace itself for a rough winter ahead. And that rough winter does not mean an abundance of snow or record low temperatures. The weather appears to be incidental this year. No, the rough winter means high unemployment and tough inflationary times.

Men have been scraping for work in the Maritimes for the past year, combing beaches to find pieces of coal for fuel so that temperatures in their home will be bearable. That is reality in Canada's hard-hit East where unemployment is reported to be around 35 per cent.

One out of every three or four people is without work and the jobless situation has become unbearable for many Canadians, driving several to commit suicide.

There is a lot of cynicism in big cities like Toronto, about unemployment statistics. Small businessmen complain because they cannot find employees to work for modest wages. They suspect many people prefer to be idle and collect handouts from Welfare or Unemployment Insurance Commission. In a city like Toronto much of the unemployment is hidden amid the general prosperity.

Many of us share that same cynicism. Most of us live in relative prosperity and have been blessed by good jobs and reasonable wages. There are those who will not work, who are simply lazy ... but they are few. Unemployment has become a real and a heavy burden upon thousands of Canadians, not only in hard-hit Maritimes, but throughout the country.

The situation has been blamed on a lack of foresight on the part of the federal government. The Atlantic premiers say that Ottawa has no option now but to tackle unemployment with make-work programs. Canada's present difficulties came about because of the federal government's failure to make long-range plans, the premiers argue.

The problem is very real. How has it affected Canadians? How has it affected you? Calvinist Contact will be looking at the unemployment situation in a special issue in December. We invite you to share your thoughts and your experiences with us for inclusion in that issue.

Send a letter or a note to JOBS, care of Calvinist Contact. We will share your thoughts and hopefully provide some answers toward the end of December.

Calvinist Contact

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Philippines is predominantly Roman Catholic

by Johan D. Tangelder

Why send missionaries to the Philippines? Isn't the Philippines the only "Christian" nation in Asia? How Christian is the Philippines?

As a result of almost 400 years of Spanish colonial rule, nearly 85% of the Filipino people identify with the Roman Catholic Church. Protestantism has been introduced during the U.S. colonial rule. Church historian K.S. Latourette has remarked that the Protestant population of the Philippines grew more than twice as rapidly than the population as a whole from 1914 to 1957. The gains were chiefly from the nominal Roman Catholics.

Today, the growth rate is still vigorous. Many churches are self-supporting and a few have even managed to send missionaries to other Asian nations. There are also a significant number of animists among the tribal people living in mountainous areas who have little contact with general Filipino society. Islam, which came to this archipelago in the 14th century, is the religion of some 1.6 million Filipinos in Sulu and Western Mindanao.

The Philippines has been predominantly Catholic since the 16th century. But it is only in the 20th century that Filipinos themselves have assumed position of leadership, administrative and governing responsibilities. By 1960, about one half of the priests were Filipino.

What kind of Catholicism do we have in the Philippines? We must take care when we discuss Catholicism. The current situation makes everything complex. The old illusion of a solid, unified church has been completely shattered. There is a great variety of thought and practice. Today Roman Catholicism appears to be as divided and pluriform as Protestantism. We are faced with the question: What does it really believe? What must we think about Roman Catholic charismatics, the traditionalists, the liberation theologians? Has the Roman Catholic church changed or is its old boast of changelessness and irreformability true? We live in a "global village," and the winds of change blow everywhere.

The Catholic church in the Philippines is greatly divided in its aspiration and outlook. A minority of activistic priests are advocates of the theology of liberation. Some catholics are involved in the newly introduced charismatic movement, but the majority of the Filipino catholics are like their Latin American counterparts. They mix Catholicism with traditional nativistic religions. It is an unconscious blending of Christian teaching with popular religious beliefs and practices of ancient origin. There is no intellectual foundation for their faith. Syncretism, the mixing of animistic fears and the practices of the Christian faith, is the real but concealed enemy in the Filipino Roman Catholic church. The Catholicism in the Philippines is pre-Reformation. Unlike Europe, it never experienced the influences of the Counter Reformation.

Superstitions

The saints and their worship play an important role in the lives of the believers. Many images of saints are attributed with miraculous powers to grant favours, and similar such beliefs. Saints are often called upon not because of the Roman Catholic church's teachings, but because they possess powers similar to those of the environmental spirits. For example, the Filipinos had deities-Bathala, Lumawig etc. Instead of praying to Bathala for rain, the modern Filipino seeks the intercession of San Isidio; they pray to San Rogue for protection against sickness instead of calling on Lumawig. A house was burned down and no one would take in the occupants for fear the fire would spread to them. It was claimed that the fire was caused because the occupants hadn't burned candles to the Saint Nuestra Senora del Carmen. Some claim that if you have a sincere belief in the saints, they will protect you in time of need and will lead you into the kingdom of heaven, if you are devoted to them. Others believe that when you pray to a statue of any kind of saint, it will help to get what you want.

The local customs greatly vary. I will describe just a few of them. You should not go to church at midnight because then it is the time when the ghosts go to church. On the 40th day, following the death of a person, the spirit of the deceased ascends to heaven. A child crying during baptism means that the child will prosper. The louder a child cries, the richer he will be. When several babies are baptized in the church, the last to leave the church is liable to contact some sickness. So, after such baptism, there is a great rush of sponsors and relatives to leave the church. During the lenten season a candle should be lit in the church. If your candle will be the first to be put out, your sins are not forgiven. If the candle continues to burn until it is finished, it signifies that your sins are already forgiven.

to be continued...

LETTERS

The evils of smoking!

Dear Sir:

Your article on smoking made my blood boil! Toronto is not the only city that has banned smoking in public places; there are 5 or 6 more.

It is not only our right to impose this kind of legislation and infringe upon the rights of others, who are doing wrong, it is our duty! When we hear someone take God's name in vain, it is our duty to point out to them their wrongdoing! When we, as Christians don't do our duty, God will do it for us, through the Government or others; by imposing a ban on smoking - banning T.V. commercials that advertize to promote smoking - putting an anti-smoking campaign on T.V. and the printed page and radio - putting a warning on the package. All this to let you know what smoking can do to you!

You know the famous quotes, "Join the majority, Be a non-smoker", by the Canadian Council on Smoking and HealthC.C.S.H. in Ottawa, of which some of its most famous members are: The Canadian Cancer Society, Can. Red Cross, Heart foundation, lung association, dental association, hospital association, Federation of Home and School Association, Ministry of Health, Ministry of education, Registered Nurses Association Ontario Tearchers Federation, U. of T. faculty of medicine, Seventh day adventist churches, etc. Smoking is a sin! Are we as christians going to go on condoning this evil?

It's a proven fact that: Smoking causes heart-attack, respiratory diseases, cancer and is related to many other horrible diseases. Every cigarette you smoke shortens your life by five minutes!

If you smoke, you are tempting God to give you one more of these dreadful diseases!

Smoking is not only a filthy habit, that gives you bad breath and smells up your house, etc., it is addictive, because of the dangerous drug, nicotine in tobacco! In fact , a smoke addict is a drug-addict!

Every Sunday, I see people committing suicide on the doorsteps of God's house. Consistory rooms are filled with smoke and some members of consistory are smoke (drug) addicts (for whom of course I would never vote). Cadets and Calvinettes - all under 16 are not only breaking the law of the land, but are destroying their bodies; the temple of God! May God have mercy on them and on their parents, who are allowing this dreadful thing to continue.

If oranges would give you cancer, or heart disease, etc. would you eat them anyway? Or give them to your children, or others? Of course you would not. Then why not do the same with tobacco? Let's throw it out, in God's name and set an example for others, as we ought to. How can we be so ignorant and careless about our own health and that of others?

What about christian tobacco farmers you say? If you think it's OK to grow tobacco for the smoke (nicotine) addict then it's also OK to grow marijuanna for the drug addict!

Why not grow food for the hungry instead? By growing tobacco or selling cigarettes, we are deliberately killing thousands of people. That is also called murder, just as abortion is! Have you seen the hospitals and clinics, where patients are, that have lung cancer or throat cancer and the plastic pipes through which they breathe? Some of them still smoke through a hole in their throat! Do you want to be one of them? I have heard all the excuses, but they will not help you on judgement day! You say that, all of us need a crutch of some sort; something to lean on in time of stress! That's like telling an alcoholic he needs a drink! As for it being unbearable for the behind-closed door smoker. Nothing is unbearable for us, except the cross of Jesus, which He bore for our sins and that includes smoking!

Let's add our churches name to the list of members of the Canadian Council on Smoking and Health and let's stamp out this evil fromamong us!

L. Nymeyer
Cambridge, Ontario

Concerned about discipline within the church

Dear Sir:

The following letter expresses not only the concern of the writer but also that of many other people. The aim is to warn the members of the Christian Reformed denomination for the weakness of some of our leaders concerning the teaching of principles of the Christian Reformed Church. I do believe that the doctrines of our church are based upon the Bible, the infallible Word of God. The consistories, classes and synods of our church therefore should carefully watch and observe these doctrines and exercise discipline if and where necessary, especially in times in which we live, where marriage is thought of as an agreement between two persons, not much more.

Marriage is instituted by God since Adam and Eve. Anyone who is separated or divorced without the reasons mentioned in the Bible, and then marries someone else is living in adultery. The church must also uphold the ruling of the government which requires a legal document for marriage.

In 1974, the evangelism committee of the Clinton, Ont. CRC started an outreach program in Vanastra. This was done with the approval of consistory. Vanastra is a former air base. After the closing of that base the houses were sold or rented out as low rental housing. Approximately 1200 people are living in Vanastra, many of them without contact with church or Christ.

The evangelism committee was very much supported with this program by the Clinton congregation, both in deed and in finances. The program soon became too heavy for the evangelism committee and the Clinton consistory approved a request from the evangelism committee to seek help from Home Missions.

This led to the fact that it was thought necessary to call a minister who could work in this large field. During a congregational meeting in the fall it was decided with a large majority to call a minister. In January 1975, a minister was installed. He had a church building available that was donated by a member outside the Clinton congregation. The new minister and the newly appointed steering committee for the Vanastra church were under the supervision of the Clinton CRC consistory. The new minister was minister of evangelism for the Clinton church and home missionary for Vanastra. Since part of his workload was in Clinton, they were responsible for the largest part of finances. Home missions granted $6000 which would be reduced to nothing after five years. Classis Huron contributed $2.00 per family.

In the early fall of 1975 the minister of Vanastra , on behalf of the steering committee, presented names of persons to the consistory, which were to be installed as members of the Vanastra church in about a month. The consistory felt that because of insufficient information it was better to wait. This was not accepted too well by the minister of Vanastra and the steering committee and it appeared as if there was some friction because of this.

In the summer of 1976 the names were presented again after the persons had received more instruction. The consistory now decided to form a committee with representatives from consistory to interview these persons. After this was done the consistory favoured the request of the persons involved to become a member of the Vanastra CRC. In one case however, the consistory could not give this permission since that person was living in a common law relationship for 13 years. Both persons involved in this relationship had been divorced before they started to live together; both had children by their previous marriage and they had one child together. The consistory advised that this person should wait since she was still living common law, and continued to do so. At no time did consistory doubt her sincerity. The refusal was based on the Bible, John 4, and on the Form of Subscription. This refusal by the Clinton consistory led to the fact that the Vanastra minister with the steering committee appealed the consistory's decision to Classis Huron in September 1976. The classis decided in favour of Vanastra even though consistory had explained their action in a letter.

Clinton had just received a new minister in August after a vacancy of over a year. This was not an easy situation for the new minister. The majority of consistory and of the congregation could not accept the decision of classis.

In the Fall of 1976 the consistory of Clinton requested classis to review their decision of September, 1976. Classis did grant this request and appointed a committee. After meeting with Vanastra. consistory, and committees from Vanastra and consistory, the minister of Clinton with the majority of consistory were persuaded to yield to classis and to accept the decision of classis made in September 1976.

In the church bulletin it was announced that the Clinton consistory was about to make a decision on the membership of that person living in a commonlaw relationship. This caused much concern in the congregation and it was decided by consistory to call a congregational meeting before the final decision was made. During that meeting it was clearly shown that the congregation would not be satisfied with the decision of classis and consequently could not agree with consistory. This led to the fact that church council did not make a decision on the membership of that person but decided to let the Vanastra project go from the Clinton congregation to the Classical Home Mission Board. This was accepted in a special classis meeting in February 1977. From then on the Classical Home Mission Board was responsible for Vanastra. Not long thereafter the person involved was admitted to full membership in the Vanastra CRC.

Classis decided that Clinton should continue to finance the Vanastra project. The costs for Clinton in 1976 were between $10.000 and $11,000 and this would increase to nearly $15, 000. Clinton consistory decided that Vanastra support should be voluntary since many members withdrew their support.

Some members from Clinton appealed the decision of classis and consistory regarding commonlaw relationship/ membership in the CRC to Synod. During the session of the last Synod two of the appellants met with the study committee to explain their view which was shared by most of the Clinton congregation. Synod decided in favour of classis and consistory against the appellants. The grounds were: 1. Consistory should have interviewed the lady. Consistory at that time thought that she could not become a member in that situation so an interview had no use. 2. It would not be right to tear apart this relationship since there were children involved. That is why consistory at that time decided to wait until the Lord had made the way clear. (they are married now) 3. This was a special case. 4. Consistory was accused of being legalistic. I think the Bible teaches differently, e.g. 1 Cor.7:2,7; Thess. 4:3; Heb. 13:4. It seems to me that the discipline in our church is sliding downhill and that the Word of God is explained to fit our needs. We as members of the Christian Reformed Church have to watch for the purity of our denomination. This is a God-given duty. Let us together pray for our church and as laymen let us warn our leaders. Could it be according to the Dutch saying: "De geleerdheid brengt hen tot razernij?"

Are you concerned? Should I be concerned? What do you think? Let me know.

Yours in Christ,

B.Haverkamp
R.R.1 Clinton, Ont.

P.S.
The committee appointed by Synod has visited Clinton to explain the view of Synod. Everyone interested was invited. We had a good meeting and a good spirit. The committee could not convince the members from Clinton to accept the view of Synod. B.H.

Rev. Harnden installed in Houston, B.C.

When a church has been instituted for almost 40 years, of necessity installation services of new ministers are a regular occurrence. Yet each time it is new again, and it was such at the installation of Rev. Harrison F. Harnden as new pastor of the Houston, B.C. Christian Reformed Church.

After a full year of vacant status, the Houston congregation received their new pastor Friday, October 7, 1977. Classical Counsellor Rev. Jelle Tuininga of Smithers conducted the service choosing as his text Isa. 52:7: "How beautiful are the feet of those who bring the happy tidings ... that the God of Israel reigns."

For the installation part of the service, elder John Lieuwen spoke words of welcome to the new minister and guests present. Rev. Tuininga then read the Form of Installation, Rev. G. VandeRiet of Telkwa then charged the minister, and Rev. A. Groen of Prince George charged the congregation. The concluding prayer was spoken by the vice-president of consistory, elder William VanderBerg. A musical interlude was provided by Mrs. Tom (Pat) Euverman singing a well-known hymn.

Greetings from neighbouring churches: Terrace, Smithers and Telkwa were brought, and Rev. Groen spoke for Classis B.C. The local Pentecostal, Fellowship Baptist and United Church had representatives present to address the new pastor and the audience.

Before the benediction, Rev. Harnden gave thanks to God and all who had been instrumental in bringing about this new union of pastor and congregation. The new minister had been called from the Reformed Church of America. For a long time already he felt a deep desire to serve the Christian Reformed Church and after much correspondence, a vacation visit to Houston, the resultant call from the Houston congregation and an interview by delegates at the fall session of the B.C. Classis the installation service was indeed a much looked forward to event by Rev. Harnden as well as the congregation at Houston.

The service also had special significance for Rev. Tuininga who exactly one week later would himself be installed as new minister of the Lethbridge Alberta church.

Rev. and Mrs. Harnden and daughter Louise who had arrived that same day from Nooksack, Wash., were happily settled in at the parsonage and take up their duties to feed the flock and proclaim the glad tidings in Houston.

The community is undergoing rapid expansion at present and projections are that the 2500 population will double itself within two years. A large sawmill complex construction is under way nearby and a mining company is finalizing plans for construction of an open-pit mine operation next year. Also considering Rev. Harnden's unique personal background, the Houston congregation may have gone into a new era of missionary service to the Lord of the Church with abounding opportunities at this time of population growth.

May the Reformed community of Houston under capable leadership indeed remain and be the light shining in darkness to the testimony of the Triune God.

Church News

CHRISTIAN REFORMED

Accepted

-to Dunnville, Ont. Cand. Gregg Martin of Wayne, N.J.

Declined

-to Belleville,Ont., Rev. Hoytema of Sarnia (Second), Ont.

New Clerk

Willowdale — Mr. Bernie Bonvanie 17 Hilda Ave., Willowdale, Ont., M2M 1V3. Tel. (416) 225-0709

New phone number

Rev. Tuininga of Lethbridge, Alta. (403) 328-4799.

Service time change

The Chatham (First) CRC in Chatham, Ont. has changed the time of the evening service from 7 p.m. to 5 p.m. for a three month trial period, beginning the first Sunday in November. There will be a youth service at 7 p.m. on the last Sunday in November.

CANADIAN REFORMDED

Called

-to Chilliwack, B.C., Cand. E.J. Tiggelaar.

Grounds for good living.

What makes a college campus special? At Calvin it's more than grassy slopes and inviting clusters of trees. It's a result of careful planning: all of the buildings—beautiful brick—have an architectural harmony that suggests the harmony of faith and learning we strive for. This balance is a delicate—but not impossible—one: we've got 4,000 students and over 200 professors (more than 2/3 of them with PhDs) exploring God's world and their Christian place in it.

When it comes down to making comparisons, the idyllic-but-not-isolated setting is a metaphor for Calvin as an active community, too. Though we are united by our faith we are not isolated by it: we believe in working in the world—in transforming its weaknesses, fortifying its strengths, in living productively and joyfully out of a dedication to the eventual re-creation of God's creation.

Calvin College. A special place in a special world. Want to know more? Write Director of Admissions, College Center 16, Calvin College, Grand Rapids, MI 49506.

Freedom within faith: choice and challenge at Calvin College

CALVIN COLLEGE

Remembrance Day

Like mud-covered animals...

by Carl D. Tuyl

"Because we live in a fallen world, these several goods are regularly threatened by human readiness to hate instead of to love, to dominate others instead of to serve them, and to secure one's own freedom and prosperity by violently removing that of others. When large numbers of people, especially nations, exercise such dominance and express such hatred by the use of military arms, the universally feared and sometimes hideously devastating spectacle of war occurs. War is a great and impressive example of human falleness. Wars commonly arise from a sinful and agressive tendency to dominate others, to exploit others financially [cf. James 4:1,2], to hinder the freedom of other peoples of the world, and to regard their various claims to human good as somehow less valid than those of one's own nation".

Acts of Synod, 1977, p.558

Early in the morning, when the sun was still on its way toward our horizon, we had crawled out of water-filled holes. Like ugly mud-covered animals of the night we slithered through the slimy wetness of the irrigated ricefields.

All ten of us stopped when we came to one of the many little dikes which separated the fields from each other. One of us would slide over like a watersnake to scout the next field. Only when he came back to tell us that it looked safe would we follow, trying to slide over without splashing the water too loudly.

When the first glimmering of light appeared in the sky we came to the bank of the river. I shivered in the coolness of the morning. I was cold and wet, but thankful for the little ridge behind which there was some protection. The man at our flanks reported that the other groups too had reached their position.

I crawled along the line, making sure to stay covered by the ridge, keeping my chin just an inch or so above the mud. The men all looked the same. Covered with dirt, faces blackened, rifle in their hands. The bren-gunner was changing barrels. Everybody had made it. Ten of them, silently stretched out behind the ridge. Ten thumbs turned upward to indicate that they were O.K. Nobody spoke. The river was only fifty meters wide, and the Silliwangi was supposed to be dug in on the other side.

We were to occupy the kampong across the river. Fifty meters without cover is a long way. Any half-trained marksman can draw a bead on an object that is visible for five seconds.

Behind some bush I lifted my head ever so slightly so that I could look at the other side. At that moment plain unadulterated fear rushed up within me. It filled with sudden force all of my body from the toes to the top of my skull. It occupied all the crevices of my mind. Hot sweaty terror. Pain, sharp like sudden cramp settled in my stomach, and for a moment I thought that my bowels would empty themselves. I squeezed the butt of my tommy-gun till my knuckles were white. I wanted to get out of there with all the desire that a person can harbor. From somewhere I gathered strength not to stand up and start running. Dryness was in my mouth.

The sun was barely a full circle above the palm trees when the bombardment started. With the first shrill whistling of grenades in flight my calm returned. The artillery was way off target. The explosions threw up wide geysers of mud way behind the kampong across the river.

I gave them credit for fast work though. There wasn't anymore than seconds between the explosions. Their spotter appeared over our position in his Piper-Cub. I could not hear his engine for the thunderous noise of the barrage. He must have gotten on the radio pretty fast, for the angle of the big guns changed, and the mud-geysers now became rising and scattered sprays of solid objects in which strangely I could distinguish branches and wooden beams. The grenades were now falling in the kampong. Soon red-orange flames began to rise above the palm trees, reaching upward like a flag being hoisted on a pole.

Suddenly there was an explosion in the river, sending up a fine and cloudy mist of muddy water over us. Another followed in quick succession, still closer to the bank. And another one. The water now gushed over the ridge in a violent wave, and I swallowed the dirty liquid like a drowning swimmer, gasping for breath.

The spotter was good, he knew his trade. The next round landed precisely on the opposite bank, and I did not think that even a frog could survive there. Round after round found its mark. Then in the indivisibleness of one single moment the noise stopped. In the silence that followed I could hear the crackling of flames on the other side.

I knew what would follow. A red flare popped into the sky above us like a rising fiery star. I yelled: "Let's go." Immediately men poured over the ridge almost as far as I could see to the left and the right. At the same time a murderous fire of small weapons started from across the river. I threw myself to the ground, and slid down the steep bank. I landed in about half a foot of water behind a fallen tree. Two men fell on top of me, and spread out beside me. A little to the right I saw some of my men behind a large rock.

I saw nobody in the river. Many soldiers were trying to get back up the bank, holding on to anything that looked like it could give support. The fire continued. They knew where we were. Bullets thudded dully against our waterlogged tree. Then the fire stopped. There was good firing-discipline on the other side. They waited for our next move. I wasn't going to move anywhere though. I was prepared to lay there all day, waiting for the darkness. I pressed my helmet against the soggy wood of the tree, and waved with my hand to get my men down behind their cover.

I don't know how long we lay there. The sun had risen considerably when in the distance we heard the approach of planes. Three bombers came flying low against the light of the sun. They dove like angry hornets against the enemy position. I had never thought that three middle-sized planes could make such terrifying tumult. I saw their bombs fall, and pressed harder against the tree. The planes would pull up over the kampong, circle slowly and return for another run. After they had unloaded their deadly cargo they kept returning to strafe the opposite bank with machine-gun fire. They kept at it with mortal precision.

I almost jumped up scared when a runner fell beside me in the water. He had come down unnoticed from behind the ridge. "The next flare", he said "your group goes into the water". Nice!

When the planes made another run, I waved to the men on my right to join us behind the tree. They jumped up and fell beside us. They had drawn no fire. I told them that we were to go over when the flare would pop in the sky again. One of them began to administer to himself the emergency last unction, in low mumbled tones. He did it routinely, calm and not visibly shaken up. His muttered consecration soothed my nerves somewhat.

When the flare popped again we jumped up and ran into the water. It was timed well. The planes were flying very low over us, laying down a maze of death on that opposite bank. I held my tommy-gun high over my head for soon the water reached my chest. One of the men disappeared from sight, he went under and I thought that he was a goner. A moment later his head broke out of the surface of the water again, spitting water and soundless curses. All of us made it to the other side. We jumped into manholes at the edge of the shrubbery that surrounded the kampong.

We began to spray the kampong with fire and behind me the men of the company scrambled down the bank and began to cross the river. The holes beside us began to fill up, and our fire increased in volume and intensity. It did not take anymore than five minutes for our company to get across, and the order to stop firing was passed along. The kampong was burning, light blue smoke mixed with the crackling flames.

***

We began our search. One group would cover another when it advanced a distance of about ten yards. From somewhere I heard the low moaning sound of a human voice. It could only come from the bamboo-structured house in front of us. Flames were eating away the yellow bamboo. The moaning got louder. We surrounded the house on two sides so that we would not shoot at each other. I walked up, gun at the ready, and kicked in the light door. Nothing happened, except the moaning got louder.

I jumped in, gun in front of me. In the corner of the room, illuminated by the orange light of the flames, lay a woman on the ground. She lay on her back, and the sarong was dark and wet on her stomach. I called for the corpsman. Together we carried her out. She was hit badly, and bleeding profusely from the stomach. I turned my head, nauseated. The corpsman gave her a shot of morphine and stuck bandages on the gaping wound.

The corpsman, and two soldiers stayed behind with her, while we continued to search the kampong. When we came back she had died. We buried her at the edge of the green under a large palm tree.

***

On the eleventh of November I will shed my tears for her. Nameless victim of inexpressable insanity. She never wore a gun, and got caught in the murderousness of human folly. She bled to a painful death and gave up the spirit surrounded by strangers. Only a few people know her last resting place, and none of those could ever find again that spot under the palm tree. She died without honor, without a name, and without comfort.

On November 11, when for a minute the sounds of our land will silence, and we will remember the dead buried in the war cemetries of this blood-soaked earth, I will remember her.

World Missions Update

Coins from the fountains

TORONTO,Ont.CP)--Coins from three fountains in the new Toronto Eaton Centre have been turned over to the reconstruction fund of Holy Trinity Church, heavily damaged by fire earlier this year.

Rev. Kenneth Maxted, vicar of Holy Trinity, received 76,500 coins that had been tossed into the fountains since the centre opened last February. They amounted to about $800.

Coins collected from the fountains in the future will also be turned over to the reconstruction fund of Holy Trinity, Eaton's officials said. The fire, which destroyed the roof of the church, started in a section of old Eaton's warehouse buildings that were being raised.

Catholic stronghold

PHILIPPINES — Three islands are sites for church planting ministries in the extension of the Reformed faith into this Roman Catholic stronghold. Negros Island has three congregations and others yet developing. The largest island, Luzon, has missionaries working in Manila and its neighboring cities. The third island being reached is Panay, where Vincente and Lucy Apostol and their family have begun group meetings near the city of Iloilo. This is the area where Mr. Apostol was born; his parents attend the meetings in his home.

Artists in church

PUERTO RICO — Don and Henriette Daverman, chalk artists, recently completed their fifth program tour to countries of Latin America. This time the Davermans put on 19 programs in our churches and missions in Puerto Rico. In January, 1978, the Davermans will present programs in southern California on behalf of the Home Mission Board and in Baja, Mexico, for CRWM. Combining lights, music, and skillful chalk artistry, the Davermans present Biblical stories and messages which attract many newcomers to the services and many have continued to attend the preaching of God's Word after first coming to one of the Daverman programs.

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by Rev. Ralph Heynen

PASTORAL COUNSELLING

Strollers or wheelchairs

With the slow but constant increase in life expectancy and the declining birth rate, our population is becoming older. Someone has said that we need more wheelchairs than strollers. If you visit a hospital today you will find that the geriatric wards are filled to capacity. Nursing homes usually don't have enough beds, they always have a waiting list. Homes for the aged have long, long waiting lists. Thenursery and obstetric wards in hospitals show a steady decline.

Many of us are aware of the fact that in our churches we have a large percentage of aging citizens. Agencies and study commissions have talked about this and written about this. We have studies about geriatrics, we have people that specialize in geronotology and all these big words which simply mean that they are dealing with the matter of old age and the problems of old age, although personally I don't like to hear them talking constantly about the problems of old age. It isn't that much of a problem. With the passing years we have been encouraged to provide programs of activity, to build facilities, to do more for those who are aging. Many communities have actively promoted programs of action for senior citizens. Even in smaller towns there are facilities where the retirees can get together and where they can enjoy some form of recreation, or arts and crafts to relieve the loneliness and the boredom. Many provide transportation for them. Some communities provide "meals on wheels" for them. We've become aware of the needs of older people among us.

During the last half century some twenty years have been added to our life expectancy. Now, we know that these years require that we give support and encouragement to those who walk those last miles of the road. A little ways down the street from where we live there is a senior citizens recreation centre. There are about eight or ten shuffleboard courts out there and a place to play horseshoes. But, many sit inside and they make beaded purses, or are active with leather work, or do other little things to pass away the time. This is a community project, it's used by a number of people and in this way, of course, it is very helpful.

There are certain needs that older people have that ought to be met and basically they're not so different from the human needs at any age, but they become more evident when people live in retirement or in senior citizen housing, or when they can no longer provide for themselves. I'd like to mention a few of the needs of the heart - to love and to be loved. When we feel some of the weaknesses due to age or feel that we are no longer as attractive or effective as we once were, we feel threatened and we lose some of our self-esteem. We're afraid that we're going to be rejected. The young are not very tolerant of the old. Some elderly people are very lovable and attractive, some develop traits of character which invite rejection. Whatever arrangements are made for the elderly you must give them an indication of genuine love.

There's a school here where the teacher assigned one class in social studies to spend two hours a week calling on elderly people in a home for the aged which is about a block from the school. These youngsters call on the same person every week. The comments that were made in the paper and on TV indicated that this was working out very well.. Some of the older people dressed up a bit more than they usually did and the children also seemed to be enjoying this sort of thing. They had to write reports about what they were doing and they wrote rather glowing reports of the elderly people that they were working with. I think there is a danger that we segregate older people and we put them off by themselves. Ralph Nader wrote a book on nursing homes and it's entitled "Old Age - The Last Segregation". I think this has been true. We find this here too in this part of the country. There are adult condominiums that don't even allow grandchildren to come for a visit. There are mobile home parks that are for adults only. I noticed that at one of them you have to be at least fifty to get in; others at 45, I don't know just when you become an adult, but at least that's what it means.. I don't believe I would like this too well because there's something nice about having children around even though they can be a bit of a nuisance once in a while. The babble of children's voices, the shouts and screams of children can be good music in the ears of someone who is getting older. We want to feel that we belong. We want to be a part of the family, of the church, of the community. When men retire from work they often lose their former contacts and they feel that they're put on the shelf. So, it's hard to find a meaningful relationship. They must feel that they're still needed - still important.

Each of us also likes to feel independent. We want to regulate our own lives. It is important for a person who in life has been able to make some rather important decisions to be able to continue making decisions for himself. A totally planned life is dehumanizing and that's also true for the aged. If we are told just what clothes to wear, what tie to put on, what chair to sit in, we're being pushed around and we have lost our independence. Above all, we need a sense of self-esteem and self-worth.

The church should be involved to a greater extent in the care of its senior citizens. I wish we could get rid of the word "shut-ins". To me that is a pathetic term. There is a danger that they are shut-out from the activities of the church, but it doesn't have to be that way. They ought to be able to have the weekly bulletin of the church and they should be given absentee ballots when there is a meeting that is held. They should be encouraged to contribute to the church financially, if possible. Communion should be given to them. In short, keep alive a person's relationship with his church. Then, not as an object of sympathy, but as a contributing member. Above all, show concern and genuine love. Card showers are often given to people when they have their birthdays. The trouble with this is that they get a bushel full of cards one week and then for eight or then weeks they hear nothing. It's far better that these cards are sent on a regular basis so that they can feel that they're not forgotten - they're still part of the church. If there's any place where we can keep this alive, it's in the church. I wonder what we are really doing about this.

Thought for the week

THOUGHT FOR THE WEEK: Life is not just an endless succession of routine activities. Our days, our weeks, our years ar not just routine successions of events, but we're travelers: each event along the way points on toward something new, something greater, something higher. When you travel through the mountains of life, first you may go through the valley, then through the foothills, but ultimately you climb the heights. That's the beauty of the Christian life.

ANNE HUTTEN

A recent article in Calvinist Contact dealt with a report of the Anglican Task Force on Human Life. At issue was the question of euthanasia: is it permissible to kill off severely retarded babies? The Task Force concluded that no Christian arguments could be marshalled to keep alive such children, and that in fact it might be more merciful to indeed kill them.

As it happens, I have an acquaintence in Halifax, a man I met during the course of researching an article last December. Peter Andrews is not only the head of a large clothing store, he's involved in several organizations, and in the Anglican Church. At the time our conversation had rolled around to the right-to-life movement, and Peter told me he had been working with others in his church to establish some statement on the sanctity of life.

I mailed him the article from Calvinist Contact in September, just to let him know how Reformed Christians were reacting to his church's report. Here is part of his reply:

"Let me say that I entirely agree with the objections raised to it (the report) in the Calvinist Contact, and I'm delighted that they, and so many others, have reacted strongly against it. I had the good fortune to be elected to the General Synod in Calgary, and I led the attack on the report. In fact, I was the mover of the motion to reject it, and send it back for rewriting by the authors - to more adequately express the Christian concern for the sanctity of life, all life. After about one and a half hours of debate, carried on under intense media attention, this motion was accepted unanimously, praise the Lord . ---I'm embarassed that the Anglican Church should be linked to such an abomination; but it never became an adopted statement of the church, merely the report of one of its Task Forces."

Here is the reaction of someone who was near the core of the battle against euthanasia, and it's good to hear his strong condemnation. Two points stand uppermost in my mind on this matter: first his reference to the media. It does make a difference when our papers write on this matter, when we discuss it in our homes, when we write our legislators about the topic. Second, it's essential that Reformed Christians work together across denominational barriers with the many others who are also trying to voice their beliefs.

Peter Andrew is only one man, but in this case his voice was clearly a crucial one.

• • •

The Christian Reformed Church's church school program is being used throughout our Maritime churches. On October 14 and 15 Eldien Kamps of Ottawa held a workshop at the Truro church to give us teachers a better idea of how to get the message across to the students. Covering ages three to pre-confession class, the sessions put special emphasis on the concept of each lesson.

A very important aspect of the workshop was the contact it gave us with the other Maritime congregations. Apart from Maritime consistorials, obviously limited to a few, and the annual women's rally, this is one of the few times in which we get a chance to meet and discuss. Being "farmed out" overnight to members of the Truro church helped a lot in this respect.

• • •

The Halifax CRC is experiencing a real upswing. Only a year ago there was some doubt as to whether the congregation should continue to exist. Wouldn't it be more reasonable for such a little group to disband and sell the property? Now such major doubts have been laid aside, and Rev. James LaGrande Jr. has accepted a call to serve at this port city.

Members are seriously discussing what line of action should be taken for an effective ministry which would involve the congregation. A harbor ministry does not seem too promising at the moment, but it is hoped that former pastor Wayne Gritter's work at a university can be continued in some way. Some of the members are also considering the possibility of an interdenominational Christian school. (At Truro, the school society hopes to get something off the ground by next September, and has already found a principal for the proposed school.)

• • •

And on the agricultural front so dear to our heart, the Atlantic Winter Fair is at a crossroad . After years of displaying the very best in cattle, produce, crafts and home arts, the Fair has been forced out by the demolition of two major buildings and the loss of all parking space. For next year, the event will be held at Windsor, N.S., but after that plans are still not definite. Fair officials hope to complete financing for a five million dollar complex soon, so that this main agricultural event can once again be a strong force in the area.

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Politics

Politics and the Pulpit

Dr. Mouw is a professor of Philosophy at Calvin College, Grand Rapids, Mich.

Is it permissable for a minister to preach about politics? If so, how specific can such preaching be? Is it ever legitimate for a preacher to proclaim an unambiguous "yes" or "no" about some particular political matter?

I am often asked these questions. I must confess that I find them to be rather odd questions. Suppose someone were to ask, Can a minister preach about sex? If so, how specific can such preaching be? Is it ever legitimate to proclaim a clear "yes" or "no" on some specific sexual practice?

By way of answering these questions, we would surely point out that Jesus Christ is the Lord of all of life, including sexual life. A minister of the Gospel is called to proclaim the Lordship of Christ. This proclamation must include reference to his sexual Lordship. The Christian message about sexuality may be as specific as the Bible is on the subject. Thus, on some issues the minister may offer very concrete sexual guidance and advice. On other matters it may often be difficult to discern clearly the will of God in this area of life. When the way is not clear it may even be more important to speak about such matters than when the message is obvious. For in the difficult areas the minister must attempt to lead the congregation in the struggle to discern God's will.

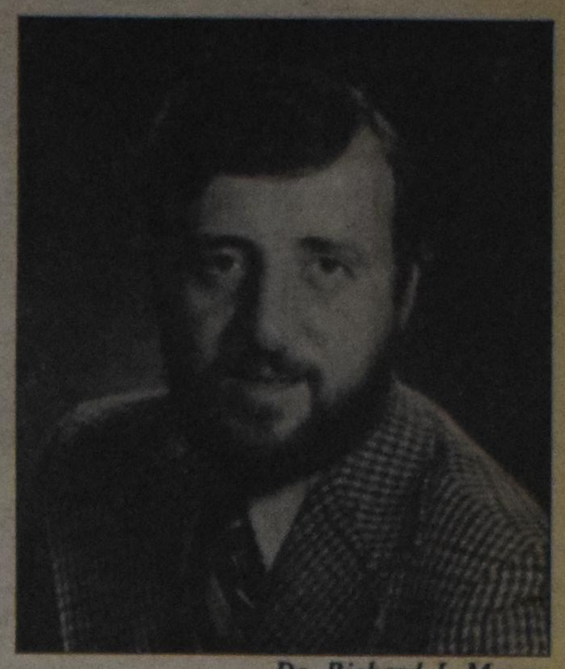
Similarly, the Bible makes it clear that Jesus is Lord over political life. And the Bible is often rather concrete in spelling out the implications of this fact. On many occasions, however, it is not at all clear just what the lordship of Christ means for our political decision-making. Here we as Christians will need careful instruction from the Word of God. This instruction falls within the legitimate scope of the preaching of the Word.

There are several dimensions to the kind of political instruction which we must hear from the pulpit. First, the preacher must proclaim the fact of Christ's political Lordship., as well those matters which are direct implications of this fact. In congregational worship the people of God are gathered for the purpose of worshipping the one who is, among other things, the King. Since he is the King before whom every knee will bow, proper worship requires the recognition that God alone deserves our unconditional obedience. And this has important implications. If God alone is King, then there are limits on what I may offer by way of proper obedience and loyalty to Trudeau or Carter, Parliament or Congress, Articles of Confederation or U.S. Constitution. The pulpit must make us aware of these limits.

Second, even where the preacher cannot legitimately offer final "solutions" to specific political and economic questions, we must be reminded of the confessional dimensions of these questions. Whatever our ultimate evaluation of free enterprise capitalism may be, there can be no doubt that many current modes of defending that system ("What I have, I've gotten on my own...") run directly counter to the spirit of Heidelberg One. Whatever our views on biculturalism, ethnic pride cannot be our ultimate reference point. Whatever options we are willing to consider on the question of redistributing the world's resources, "Let 'em starve" cannot be a legitimate appeal. The pulpit must remind us of these factors.

Third, Christian people must be reminded of the political implications of their own piety. When we teach our children that "red and yellow, black and white, they are precious in His sight" what are we implying about life in the ghetto or on the reservation? What are the proper economic attitudes for those who have sung of the wicked that "the widow and the fatherless they slay, and helpless strangers smite"? What are the foreign policy implications of our confession that tis not with sword's loud clashing, nor roll of stirring drums, but deeds of love and mercy, the heavenly kingdom comes"?

Fourth, the pulpit can encourage and sponsor dialogue on the difficult political and economic questions which confront the Christian community. Christians must band together not only for "cultic" worship, but also for the purposes of seeking obedience in education, economics, recreation, politics, and so on. This means that when we think of the "gathered" people of God we must not restrict our attention to congregational gatherings. But the institutional church occupies a central place in the broader Christian community. It is where we receive our inspiration, our confessional guidelines, our marching orders, for efforts in other areas of activity. The pulpit can encourage discussion on political questions, even where that discussion itself cannot properly take place within the pulpit. It can insist that Christians actually engage in the struggle and dialogue that will lead to discernment



Dr. Richard J. Mouw

in politics. When the preacher pronounces the benediction it should be with the assurance that the blessing of the triune God is offered to us in our concrete efforts to be obedient disciples in the realm of political and economic activity.

One of the most common complaints that I hear from preachers is that comments of this sort seem to constitute an insistence that they become political "experts". In an important sense this is not true. We must not expect ministers to be political scientists, or military strategists, or economic wizards, or agricultural planners. But we must expect them to be pastors — shepherds. And this requires, among other things, political shepherding.

People come to church with political hopes and fears. Christians commit political sins. The task of proclaiming good news to the orphan, the widow, the prisoner, is a task with political

Continued on page 13

Study Outline #2

Doing justice: our calling as citizens, government

We are people who need each other. In fact, it is built into our being as humans that we can't do without each other or the creation in which we live. We are not a bag of marbles rolling around in a box having nothing to do with each other. We are inseparably connected with and working for one another in developing God's creation to His honor. God made us like Him so we could, in community, do His will and be righteous like Him.

We need to hear that in a society which seems to contradict this. The sin which breaks community up touches all of our life. If we did not know better, sometimes we would think God let us go to sink in our own misery. Instead of rejecting us and the good works of His hands, God picked up the pieces of His creation and declared it righteous once more. He hates sin and punishes it, and realizing man couldn't save or restore the creation by himself, He put our guilt on someone else: His Son. God grants us aquittal. Righteousness is a gift given to man and the creation because God must remain faithful to Himself. God is against sin but is for His creation (Romans 4:25). We now share in God's work of salvation, and we are restored as living people in this world (Romans 5:10, 11).

Reconciliation is God showing His righteousness. (To reconcile means to put something back together that once was whole) It is liberation from sin and the restoring of all broken fellowship between God and man, God and the world, and man and man. (Eph. 2:14) God chooses against sin and the powers of tyranny, oppression, persecution, hunger, nakedness, danger, death, etc. (Romans 8:35) He offers deliverance for those caught by evil not only on a personal level, but also in society.

God did something for man, but he also wants something from him. God's salvation does not only say something about man, but He also says something to him. It calls for a righteousness in man by which he carries out God's call for "right-living".

Feedback: II Cor. 5: 17-21 calls us agents of reconciliation. Explain this passage as that would apply to marriage, our citizenship, our relations to other people, our dealing with the earth's resources.

We are here to be of service to God, our fellow-man, and creation. A servant always has "an assignment" to carry out. Our "assignment" is different for each relationship in our life. When we are called to love our parents, that is a different assignment than loving our dog. God wants us to carry out his righteousness in so many different ways according to the relationship we are in. We would be disobedient if we did not carry out our responsibility or if we want to do much more than we are "assigned" (ie.) if a government will not do justice for its citizens or if that government tries to run the life of its citizens.

So we can say that the assignment for marriage is trust, faithfulness, mutual care, etc. The calling for a government is to do justice, to be fair, to protect the weak, etc.

In this way we can see that the main call for us as citizens and for the government is to do justice. Its first duty is not business, education, art, or faith. These are the "assignments" of other areas of life. That does not mean that government is separated from other types of life, but rather that it does not have the responsibility to do the actual work there. The state is involved in all areas of life, but it is to do that as state.

But is this being realistic? Is the government not quite involved in some areas of life: government has become the largest business; the government runs schools; it is the largest employer. It is important to see that government is very busy in life. We cannot argue for the "good old days" when people said the least government is the best government. But if the government must grow, it must be a matter of recognizing that doing of justice is more complex, not that the government takes over the responsibilities per se of another area of life. We must stay away from the notion that because there is growth, the state must necessarily take over large segments of life as its own business.

By the same token, a government may not shun its responsibilities to carry out justice. It may not allow business to oppress workers' rights. It may not allow for the control of the news media in the hands of a few so that alternative media are not possible. Much of our life today is characterized by a government closing its eyes to injustice.

Feedback: How can we say that the government loves? Isn't the government there to punish evil, and aren't justice and love opposites? (The next outline will also deal with this.)

Activity: Find three examples in your own life which show the state: doing its job, ignoring injustice, taking over certain areas of life.

Ontario College membership meeting scheduled for Nov. 19

by Dr. Theodore Plantinga

Dr.Plantinga is director of college development for the Ontario Christian College Association.

The meeting started a little early - 11 a.m. instead of the usual 2 p.m.

There were four major areas to be dealt with in that all-day meeting: the affiliation question, the constitution, promotion and nominations for the new board. That's why the meeting had to start early, and that's why it ended later than expected - 5 p.m. Fortunately, our hosts for the meeting, Trinity Chr.Ref.Church of St. Catharines saw to it that lunch was served.

The first topic was affiliation and academic recognition. The affiliation committee reported that different models and approaches are still being pursued. The pros and cons of some of the approaches were debated. The board of governors hopes to be able to announce something more specific to the association members at the annual meeting on Nov.19.

The constitution committee presented the draft of a proposed constitution, which includes our statement of basis and principles. Some small revisions had been made in the statement, and the reasons for the changes were explained and discussed. The board approved the substance of the constitution and suggested wording changes here and there. The constitution committee, with the assistance of its lawyer, will see to it that the constitution is ready to be presented to the members at the annual meeting.

When the promotion committee reported, it raised the question with which it wrestles constantly: How do you promote something that's still in the early planning stages? The message which the college association has been sending out is: 1) There is a definite need for a Reformed Christian college in Ontario, and 2) work is under way toward the establishment of such a college. It was decided that the promotion question will be reviewed thoroughly after the membership meeting in November.

The final question was the nomination of board members. The proposed constitution calls for a board of 18 members serving three-year terms. Thus, at each annual membership meeting, six board vacancies would be filled. As a first step towards an elected board, the board will ask the association members to replace one third of the current board with elected members who would serve three-year terms. Next year another third of the board is scheduled to be replaced by elected members. The year after that, the entire board will be composed of elected members.

In other words, the board is proposing that 12 of its current members be allowed to continue for terms of either one or two years - for the sake of continuity - and that six members be elected to three-year terms.

Two members of the board of governors have resigned and moved out of the province of Ontario. Two others decided not to serve another term. Two others (J.W. Kamphuis and Melle Huizinga) are among the nominees for a three-year term . The nominees, in reverse alphabetical order, are: Dr.Al Wolters, philosophy instructor at the Institute for Christian Studies in Toronto; Mr. John Vriend, principal of Beacon Christian High School in St.Catharines; Dr. Mary Stewart Van Leeuwen, psychology instructor at York University in Toronto; Dr.Henk Van Andel, physics instructor at the University of Montreal; Ms. Aukje Masselink, employed by the Scarborough Board of Education in Toronto as an educational diagnostician working with gifted children and children with learning disabilities; Dr. J.W. Kamphuis, engineering instructor at Queen's University in Kingston; Mr. Melle Huizinga, an educator who has served as principal of Lambton Christian High school in Sarnia; Rev. John Hellinga, pastor of the First Chr.Ref.Church in Guelph; Jan de Koning, bookkeeper who also serves as director of the Mathematical Aid Centres of the University of Toronto; and Albert (Bert) Bakker, lawyer in St.Catharines.

The annual membership meeting will be held Nov.19 in Conrad Grebel College in Waterloo, where last year's meeting was held. We urge all who are interested in Christian higher education to attend - and to participate by voting. To be eligible to vote, you must become a member. Send your $25 membership fee to our treasurer, Mr. Paul Senechal, 479 Crosby Ave., Burlington, L7R 2R6.

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Annual Membership Meeting
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Ontario Christian College Association
on
Saturday, November 19
at
2:00 p.m.
in the
Conrad Grebel College Auditorium

This is an invitation to share the exciting work of making a christian liberal arts college a reality in Ontario.

Directions: Take Hwy.#401 to Hwy.#8 West and then from #8 West turn onto the Conestoga Roundway (which is Hwy.#7 East and #85 North). Follow Conestoga Roundway to University Ave. Take University Ave. W. to Westmount and then turn right on Westmount. First building on right.

It's a good idea.
Ontario Christian College Association

Eens, aan de avond van mijn leven

Eens, aan de avond van mijn leven breng ik, van zorg en strijden moe, voor elke dag, mij hier gegeven, U hoger, reiner loflied toe. Daarmee eindigde ik min of meer mijn vorig editorial over de bijbel en de bejaarden. En ik duidde in de richting dat het oud worden vaak een droevige bezigheid was. Vooral de uitdrukking 'van zorg en strijden moe' gaf mij die gedachte, maar ook enkele bijbelse uitdrukkingen als hij was levenszat, wat we dan nog weer door vertalen: hij was levensmoe, hij had er genoeg van.

Er is weleens gezegd dat de bijbel een pessimistische kijk heeft op de ouderdom, en men haalt dan dat prachtige hoofdstuk aan uit Prediker, dat op poetische wijze de aftakeling van de mens schildert. Daar je om een bepaald Schriftgedeelte te verstaan je altijd aan de goede regel moet houden: schrift met Schrift te vergelijken, is het goed om meteen maar naast Prediker 12 ook 2 Korinthe 4 te noemen, en niet te vergeten Spreuken 16 en 20 die beide spreken over de glorie der ouden: De grijsheid is een sierlijke kroon, en der ouden glorie is de grijsheid.

Maar zo op het eerste horen, ja, dan klinkt Prediker 12 zwaarmoedig. U moet echter niet vergeten dat het speciaal gericht is tot de jeugd der kerk, die nu, nu ze nog jeugd is, het leven moet wijden aan de heer. Wacht niet tot je oud bent geworden, want dan komt er misschien niet veel meer van, de wet van de regressie laat zich dan gelden. En daar moet je terdege rekening mee houden. Als u dat dus gedaan hebt, en vroeger, wie weet hoe lang al geleden uw hart gewijd hebt aan de Heer, nu dan zal het lezen van dit hoofdstuk u niet verontrusten. U zult er uw kleinkinderen misschien op wijzen, en zéggen: kijk, ik heb gedaan wat de Prediker van de jeugd vraagt, nu ben ik oud, en als ik het nu pas voor de eerste keer moest doen, dan kwam er misschien niet veel meer van, in elk geval had ik dan een heel leven achter de rug, waarin ik niet geleefd had met de Heiland. Jullie moet hetzelfde doen, wat ik gedaan heb, en die raad van de Prediker niet in de wind slaan.

"Gedenk dan uw Schepper in uw jongelingsjaren, voor dat de kwade dagen komen en de jaren naderen, waarvan gij zegt: Ik heb daarin geen behagen." De Prediker weet het wel, als je oud wordt komt de aftakeling, en dat valt niet mee. Hij noemt het kwade dagen. En dan heb je niet overal zin meer in. Je zegt graag nee, dat is niet meer voor mij. Er doen zich nu eenmaal grote bezwaren voor bij het klimmen van de jaren. Daarom moet de levensrichting van het begin, van de jeugd af, goed zijn. Daar moet je niet te lang mee wachten.

"Voordat de zon verduisterd wordt evenals het licht en de maan en de sterren, en de wolken na de regen wederkomen." Oud zijn lijkt op een palestijnse winter, heel veel regen, wolken onderscheppen het licht van zon, maan en sterren, het is maar een sombere zaak, zoiets als de donkere dagen voor Kerstmis.

"Op de dag, dat de wachters van het huis beven — en de sterke mannen zich krommen, — en de maalsters ophouden, omdat haar aantal gering geworden is -- en zij, die uit de vensters zien, hun glans verliezen." Met vers drie begint de allegorische schildering van de lichaamsgebreken van de ouderdom. Uw lichaam wordt vergeleken met een huis. Uw handen (de wachters) beginnen te beven; Uw benen (de sterke mannen) zijn niet zo sterk meer, ze worden krom; Uw tanden en kiezen (de maalsters, de oosterse slavinnen die de molensteen bedienen om graan te malen) kunnen haar werk niet zo goed meer doen, ze zijn er niet allen meer, en die er zijn zijn zwakker geworden. Uw ogen (zij die door de vensters zien) zijn dof geworden, een bril of vergrootglas moet er aan te pas komen.

"En de deuren naar de straat gesloten worden; als het geluid van de molen verzwakt, en de stem hoog wordt als die van een vogel en alle tonen gedempt worden." Uw oren (de deuren naar de straat) horen niet zo goed meer, zij zijn gesloten; uw mond vergeleken met een molen, waaruit geluid voortkomt,' maar het is een zwak geluid geworden, het is gedempt. Aalders denkt aan hardhorigheid, Gemser ook aan het gemummel van een tandeloze mond. In elk geval gehoor en spraak (zingen vooral) takelen af.

"Op de dag dat men ook vreest voor de hoogte", je ziet tegen een reis op, vooral als er veel gelopen moet worden, je hebt het liefst thuis alles gelijkvloers! En er verschrikkingen op de weg zijn, waarvoor je niet zo gemakkelijk uit de weg kunt gaan. Wie denkt niet aan het oversteken van een rijweg!

"De amandelboom bloeit." U wordt grijs, net als de rose amandelbloesems die tegen dat ze gaan afvallen wit worden. "De sprinkhaan die voorstsleept." U moet denken aan de kop van het dijbeen als u een sprinkhaan ziet, en het geeft aan de moeizame, slepende gang van een bejaarde. "En de kapperbes niet meer helpt." Het is een kruid waarvan een bepaalde werking uitgaat, maar waarvoor men op zijn oude dag niet meer vatbaar is. De kapperbes werd gebruikt om de eetlust op te wekken. De Prediker wil dus zeggen: als u oud wordt vermindert uw eetlust, en als de kapperbes niet meer helpt, dan helpt er niets. — Want de mens gaat naar zijn eeuwig huis en de rouwklagers gaan rond in de straat —" In deze tussenzin laat de Prediker zien dat alles uitloopt op de dood als je ouder wordt, er is geen ontkomen aan, en naar oosters gebruik zullen dan de rouwklagers het rondgaan om te vertellen dat een oude zijn eeuwige bestemming heeft bereikt.

"Voordat het zilveren koord losgemaakt en de gouden lamp verbroken wordt: voor dat de kruik bij de bron verbrijzeld en het scheprad in de put verbroken wordt...." Voordat de kwade dagen komen — in beeldspraak ziet u hier een lichtende lamp en een bron als symbolen van het leven. Een gouden oliekruik dient als lamp, en hangt aan een zilveren snoer. Het snoer breekt, de oliekruik valt te pletter, en de olie stroomt weg, de levenslamp gaat uit. En u ziet de bron, een put, waarin door middel van een rad een schepemmer wordt neergelaten om water te putten. Het rad breekt, de kruik is kapot en kan niet meer worden neerlaten. Het is gedaan met de toevoer van het water, symbool van het leven! En het stof weerkeert tot de aarde, zoals het geweest is, en de geest weerkeert tot God die hem geschonken heeft. Zonder beeldspraak wordt u het proces van het sterven geschilderd. Daar op loopt het leven van ieder mens, van de bejaarde ook, uit.

De oude dag loopt uit op een begrafenis en een hemelvaart, als het goed met u is. Dat moet de jeugd weten. Gedenk uw Schepper eer de kwade dagen komen. Bejaarden moeten de jongeren vertellen dat ze helemaal niet van streek gebracht zijn door de beschrijving van de oude dag in Prediker. Ze hebben in hun jeugd zichzelf al voor die oude dag voorbereid door hun Schepper te gedenken. Daardoor konden ze moed grijpen uit Paulus' woorden: Daarom verliezen wij de moed niet, maar al vervalt ook onze uiterlijke mens, nochtans wordt de innerlijke van dag tot dag vernieuwd.

Wij zien niet op het zichtbare, maar op het onzichtbare; want het zichtbare is tijdelijk, maar het onzichtbare is eeuwig. De innerlijke mens — dat is de gemeenschap die u heeft met de Heer Jezus. Dat blijft, en dat wordt steeds rijker. Hoe ouder, hoe dichter bij de Heer Jezus. Als u Prediker 12 leest moet u maar zeggen: het beste komt nog!

J. VanHarmelen

Van Dominees en Gemeenten

Briefjes inleveren

door John de Haas

Het is alweer een tijdje geleden, dat in de meeste Gereformeerde Kerken dit jaar de verkiezingen werden gehouden voor ouderlingen en diakenen. Vroeger gebeurde dit meestal in de maand December, en de gekozenen werden dan op de eerste Zondag in januari in hun ambt bevestigd. Later is men daarvan teruggekomen. Men vond het beter het midden in het jaar te doen, wat ook heel begrijpelijk is. De tijd van huisbezoeken afleggen door de ouderlingen begint in september en duurt dan tot april of mei, in elk geval totdat alle leden een keer in dat jaar een bezoek hebben ontvangen. En wanneer er dan midden in die werkperiode een aftreding van een deel der ouderlingen plaats vindt, en een vervanging door nieuwe, zogezegd een "aflossing van de wacht", dan is het inderdaad beter het te doen zoals het nu meestal gebeurt: per 1 juni of juli.

Ik schreef zoeven: totdat alle leden der gemeente eens per jaar een bezoek hebben ontvangen. De vraag mag wel eens worden gesteld: waarom slechts eenmaal per jaar? Waar is de tijd gebleven zoals onze Gereformeerde vaderen dat deden, toen elke keer als er Heilig Avondmaal, of zoals ze toen zeiden, het Heilig Nachtmaal werd gevierd, alle leden der gemeente werden bezocht door de ouderlingen der gemeente, om te onderzoeken, of er ook bezwaar was bij hen om met de anderen het Nachtmaal te vieren?

Maar het gaat mij nu niet om dit punt in de eerste plaats, doch over iets, wat met de verkiezing van de ambsdragers als zodanig verband houdt. Gewoonlijk wordt de gemeente, voor dat de nominatie door de kerkeraad plaats vindt, in de gelegenheid gesteld briefjes in te leveren met namen van broeders, die men voor het ambt geschikt acht. Niets op tegen. Het is trouwens overeenkomstig de Dordtse Kerkenorde, die in artikel 22 o.a. uitspreekt Elke Kerk zal de vrijheid hebben de leden der gemeente in de gelegenheid te stellen de aandacht van de kerkeraad te vestigen op geschikte personen". Van deze gelegenheid om "briefjes" in te leveren wordt vaak gebruik gemaakt. Het is een goed ding als de gemeente blijk geeft dat de zaak van de regering der kerk haar ter harte gaat en dat zij in deze werkzaam is "in het ambt der gelovigen."

Maar tegenwoordig merk je van dat gebruik maken van dat recht niet zo veel. Er worden vaak kerkeraadsverkiezingen gehouden en tevoren nominaties gemaakt, waarvoor geen enkel "briefje" binnenkwam. Hoe dat komt? Ik denk voor een goed deel hierdoor, omdat er, in tegenstelling met vroeger, kerkeraden zijn, welke verlangen, dat degenen, die briefjes inleveren, in de eerste plaats deze moeten ondertekenen (dat is vrij logisch en normaal), maar in de twede plaats moeten zeggen, waarom zij deze broeders geschikt vinden. Ik heb mezelf altijd afgevraagd welke reden kan ik nu opgeven, waarom ik broeder A of B geschikt vind. Omdat ik hem zo'n aardige man of lieve broeder vind? Omdat hij lid is van de Gereformeerde Schoolvereniging? Omdat hij lezer is van een bepaald weekblad? Omdat hij als voorzitter van de Mannenvereniging zo lekker kan kletsen? En mag ik iemend, die geen lid is van de genoemde Schoolvereniging of die geen lezer is van dat weekblad passeren? Mogen zulke overwegingen een rol spelen in onze beoordeling van het naar onze mening geschikt of ongeschikt zijn voor ouderlingen of diakenen? Gods Woord zegt

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duidelijk aan welke voorwaarden iemand moet voldoen om te kunnen dienen als ouderling of diaken. Paulus schrijft het in 1 Tim. :3. Die regels zijn niet voor tweeerlei uitleg vatbaar. Ieder dus, die aan de daar genoemde voorwaarden voldoet, kan op de nominatie worden geplaatst; wij mogen niet meer criteria noemen of aanvoeren dan de Here doet. Doen wij dat toch, dan maken wij ons schuldig aan binding boven de Schrift, en dat is een erge zonde.

Er is nog een andere reden, waarom er zo weinig animo is bij vele gemeenteleden, om briefjes in te leveren. Het is geen geheim, als ik de lezers vertel hoe het op de kerkeraadsvergadering toegaat bij zulk een nominatie. De ingekomen briefjes als ze er zijn, worden geopend en de namen voorgelezen. Laten we zeggen, dat er vijf briefjes zijn. Alle vijf vermelden ze de naam van br. A., vier die van br. B., drie van br. C., twee van D en van E en verder hebben tien broeders een vermelding. De lijst bevat dan dus 15 namen. Dan wordt aan de zittende kerkeraadsleden gevraagd of zij namen willen toevoegen. Laten we aannemen, dat er een totaal van vijf namen worden genoemd. Dan worden deze 20 broeders besproken, er vallen er misschien na bespreking een stuk of 6 af, en dan bestaat de groslijst dus uit 14 namen. En dan gaan de kerkeraadsleden stemmen. Als er vier ouderlingen moeten worden gekozen, hebben ze 8 namen nodig. Minder mag niet, dat zou tegen de kerkenorde zijn: het moeten er 8 zijn. En bij meerderheid van stemmen worden dan de dubbeltallen vastgesteld.

Wat is nu de inbreng van de gemeente hierbij geweest? Practisch nul! Wel hebben 5 gemeenteleden - broeders zowel als zusters briefjes in kunnen leveren - de naam van br. A. en 4 van die van br. B., enz. genoemd, doch het feit dat br. A. 5 maal zoveel aanbevelingen had als die andere 10 broeders, die maar eenmaal waren aanbevolen, heeft geen enkele invloed op het eindresultaat. Alle kerkeraadsleden die aan de nominatie deelnemen, hoeven op geen enkele wijze rekening te houden met het aantal aanbevelingen dat een bepaalde br. die nu op de groslijst staat, heeft gekregen. Het kan best zijn dat uiteindelijk iemand die slechts eenmaal was aanbevolen wel op de nominatie komt en br. A. die 5 aanbevelingen had, er niet op staat. De kerkeraadsleden volgen hun eigen zienswijze. Als er meerderheid is voor br. X. die slechts 1 aanbeveling had, wel dan komt hij erop. En als de meerderheid vindt, dat br. A. die 5 aanbevelingen had, er niet op moet, dan komt hij er niet op! Is het dan wonder dat velen maar verstek laten gaan met het inleveren van de briefjes en bij zichzelf denken (wel wat oneerbiedig want het zijn per slot diegenen die ons in de kerk regeren) "Wat de heren wijzen, dat moeten de gekken prijzen?"

Er is echter een betere weg. Een die volkomen recht doet aan het gezag van de kerkeraad en toch de gemeente meer invloed geeft dan in de hierboven genoemde manier. Onlangs stond in het bulletin van een der kerken in Canada te lezen, dat er een hele stapel briefjes was ingeleverd voor een verkiezing door gemeenteleden. Het waren er niet minder dan 38. Het was niet de eerste maal , dat er in die kerk zulk een levendige belangstelling was voor de nominatie van ambsdragers. Ook tevoren was er de laatste jaren in die gemeente zulk een deelname. Dat vindt zijn oorzaak in de manier waarop de kerkeraadsvergadering daar wordt gevolgd. Ik geef het verloop hier maar eens nauwkeurig weer. Wellicht kunnen andere kerkeraden hier mede hun voordeel doen.

De briefjes worden geopend en de namen voorgelezen. Van elke naam wordt aantekening gehouden. De kerkeraadsleden schrijven alle namen die zij willen aanbevelen op. Dan worden de aanbevelingen geteld en stel dat er 8 namen nodig zijn (voor 4 vacatures), dan worden voorlopig de 8 die de meeste aanbevelingen hebben op de nominatie gezet. Als dit gebeurd is dan vraagt de praeses:"Is er enige reden of oorzaak waarom #1 van deze 8 niet in het ambt zou kunnen of mogen dienen? Heeft niemand iets tegen die br.? Dan #2. Dan #3, enz. Wordt er gegronde reden aangevoerd, dan valt hij af en komt degene die daarna de meeste aanbevelingen had, aan de beurt.

Op deze wijze heeft het zin om. deel te nemen aan het inleveren van briefjes. Er is invloed van de gemeente en toch blijft de uiteindelijke beslissing aan de kerkeraad. Laat nu niemand zeggen, dat dit een soort volksdemocratie of volkssouvereiniteit is, want dat is het zeker niet. Ik vind dit een mooie activering van het ambt aller gelovigen.

Als iemand een meer uitnemende weg weet, die mag het zeggen!

"Ik hoor dat de Werkloosheidsverzekering gewijzigd is.

In welk opzicht?"

Een nieuwe wet heeft enige grondregelen van ons Werkloosheidsverzekerings-programma gewijzigd.

In het algemeen zijn de regels voor het in aanmerking komen en voor uitbetaling verbeterd. Deze reflecteren thans nauwkeuriger het gemak of 1e moeite waarmee men een betrekking vindt en behoudt in het gebied waarin elke aanvrager van werkloosheidsverzekering woont.

Het Parlement heeft besloten dat diegenen die in gebieden van grote werkloosheid wonen, zekere voordelen zullen genieten boven hen die in een gebied wonen waar meer betrekkingen te krijgen zijn.

"Dat is nu allemaal goed en wel, maar wat betekent dit voor iemand die zojuist zonder werk gekomen is?"

Op 4 december zullen de voorwaarden voor het in aanmerking komen gewijzigd worden.

In gebieden waar weinig werk te krijgen is zullen aanvragers tot 14 weken verzekerbare arbeid verricht moeten hebben om in aanmerking te komen voor uitkering van werkloosheidsverzekering. Dit zal slechts voorvallen in plaatsen waar het gemakkelijk is een betrekking te krijgen en te behouden.

In gehieden van grote werkloosheid zullen er slechts 10 weken vereist worden om in aanmerking te komen.

Echter tot 4 december blijft de bovengenoemde periode 8 weken, waar Uw woonplaats ook mag zijn.

"Beinvloedt dit alles ook de wacht-periode?"

Neen. De vastgestelde wachtperiode van 2 weken blijft overal gehandhaafd.

En eveneens de regels voor de wachtperiode, wanneer een aanvrager een betrekking opgezegd heeft zonder goede reden of onstslagen is wegens slecht gedrag. In deze gevallen kan een aanvrager tot 8 weken moeten wachten vanaf de laatste werkdag tot de dag dat de uitkering begint.

"Voor hoe lange tijd kan men uitkering krijgen?"

De oude maximum periode was 51 weken. De nieuwe maximum periode is 50 weken.

Sinds 11 september reflecteert het totaal aantal weken waarvoor de aanvrager in aanmerking komt echter eveneens de mate van werkloosheid in zijn of haar gebied.

Op't ogenblik meten we werkloosheid door Canada in 16 economische gebieden te verdelen. Later, in 1978, zullen we het programma verder uitwerken tot 54 gebieden, zodat werkloosheidsverzekering dan nog beter aangepast zal zijn aan de plaatselijke toestand van de arbeidsmarkt.

"Krijgt men hetzelfde bedrag uitgekeerd?"

Zeer zeker. Het werkloosheidsver zekeringstarief is twee-derde van Uw gemiddelde wekelijkse verzekerbare verdienste.

Het maximum bedrag is $147 met aftrek van belasting.

"Er is ook nog zwangerschaps — en ziekteuitkering en uitkering bij het bereiken van de 65-jarige leeftijd. Worden deze ook gewijzigd?"

Ziekteuitkering kon slechts uitbetaald worden gedurende de eerste 39 weken van de aanvraag. Thans kan uitkering geschieden gedurende de gehele verzekeringsperiode.

De zwangerschapsuitkering van 15 weken en de speciale uitkering ineens (gelijk aan een drieweekse uitkering) op 65-jarige leeftijd blijft onveranderd.

Dezelfde mensen zullen in dezelfde verhouding voor het programma betal en en het soort werk dat verzekerbaar is voor Werkloosheidsverzekering blijft eveneens hetzelfde.

"Moet ik nog naar hetzelfde Werkloosheidsverzekerings bureau gaan?"

Ja. Totdat de Werkloosheidsverzekeringsbureaus en Canadese Arbeidsbureaus tezamen zijn gekomen zullen er geen wijzigingen zijn.

De Werkloosheidsverzekeringscommissie en het Ministerie van Arbeid en Immigratie zijn thans de Canadese Arbeidsen Immigratiecommissie geworden. U zult nog een poosje onze plaatselijke kantoren aangeduid zien als Werkloosheidsverzekeringsbureaus of Canadese Arbeidsbureaus. Zodra deze echter in een plaats verenigd zullen zijn zullen ze Canadese Arbeidsbureaus heten.

Wij werken met mensen die willen werken

Employment and Immigration Canada
Bud Cullen
Minister

Emploi et Immigration Canada
Bud Cullen
Ministre

DE KEUS VAN 'T SMALLE PAD
een vervolgverhaal door Gé Verhoog

De boer ziet hem even verbluft aan. ''Ik nieuwsgierig?'' roept hij dan, ''ik zal willen wete wat in die brief staat? Man, ik weet het al, het is een ambtelijk brok papier, en ik kom toch wel te weten wat je hebt uitgevoerd en wanneer je failliet slaat!''

Moeder slaat in hevige schrik de hand voor haar mond, haar hart bonst ineens als razend. Wat houdt die brief in -

De boer schuift z'n pet recht. ''Nou, ik gaan dan maar weer en 't goeie hoor! Als de boel hier verkocht mot worden , dan wil ik dat orgel wel hebbe - wat is 't mormel waard? 't Is wel niet veel zaaks, want wal zal het jullie gekost hebbe, maar ik ziet nou eenmaal in alles een winst -''

''Ik zet er nog liever de botte bijl in,'' sist Henk; zijn donkere ogen zijn als twee kolen.

''Welja'', knikt buurman Pol, ''ik zoek dan wel wat beters! Goeie!''

Niemand groet terug. De deur valt in het slot, ze zien elkaar aan in de wetenschap, dat een ramp dichtbij is.

Moeders gezicht is bleek vertrokken, wanhopig haalt ze de woorden in haar gedachten van de psalm, die ze enkele uren geleden in de kerk meezong: ''De Heer is mij tot hulpt en sterkte...'' Een dringend gebed is in haar hart. ''Here, nog nooit heb ik Uw hulp zo nodig als nu - waar zijt Ge - kom ons allen te hulp...''

Verbeek haalt de brief uit zijn zak, de grote gele enveloppe steekt schril af tegen zijn rode handen; zelfs Teunis zwijgt. Teunis heeft snel gezien, dat het geen brief is uit de Achterhoek, nee, het is inderdaad iets ambtelijks - een notaris of zoiets...

Dan scheurt vader de enveloppe open, zoekt zijn stalen verbogen bril die plots nergens te vinden is - er heerst een afschuwelijke stilte. Dan opent vader de brief, leest - Hij leest nog eens, dan schudt hij zijn hoofd. ''Vrouw -'' Hij komt niet verder. Zijn mond vertrekt krampachtig, hij veegt met zijn hand over zijn ogen - keert zich even af.

Henk neemt de brief over, leest, en plots is het of zijn gezicht een licht uitstraalt, of er een zonnestraal door de kamer tuimelt - hij stormt van zijn stoel, zwaait de brief boven zijn hoofd: ''Vader, moeder - ''

De ban is gebroken. Verdwaasd ziet Klaartje naar Teunis, die er ook niets van begrijpt; naar moeder, die evenmin iets weet, maar reeds haar kalmte heeft teruggewonnen, omdat de brief geen ramp schijnt te bevatten en dat is het voornaamste.

Henk valt weer op zijn stoel neer, geeft de brief aan vader, die echter zegt: ''Lees jij maar, jongen.''

Henks volle stem leest langzaam van het notaris adres tot de datum naar de inhoud - als hij de brief heeft voorgelezen zien ze elkaar nog steeds als verdwaasd aan. ''Dit is niet te geloven,'' zegt vader.

Maar Klaartje lacht plots haar stralende lach. ''Vader, u moet het geloven, u krijgt zomaar een brief uit de hemel!''

''Wie had dit gedacht -'' Vader ziet zijn vrouw aan, ''wij hebben de weg menen te zien en de verlossing komt langs een heel andere kant -''

Een erfenis. Een complete erfenis die hen ten deel valt. Niet van tante Doedje, niet van de familie, maar van een totaal onbekende rijke mevrouw ergens uit de omgeving, die op hoge leeftijd gestorven is. Een vrouw, die haar familie rijk genoeg vond en haar geld liever aan mensen gaf die het nodig hadden.

Verbluft staart Verbeek voor zich uit, hij kan zich nog niet indenken dat de nood voorbij is, dat er geld is, dat de rekeningen betaald kunnen worden, dat Henk een hypotheek kan aanvragen, dat Klaartje voor haar uitzet kan sparen - dat er nooit meer zware armoede geleden zal worden ...

Als God helpt, doet Hij het met gulle hand, echter: op Zijn tijd. Hij beproeft ons, de Here kan doen alsof Hij ons niet hoort om dan ineens met Zijn hulp te komen en meer te schenken dan wij ooit durfden vragen. Met zo'n God kan de mens alles.

Verbeek schudt het hoofd. Wat een kleingelovige is hij geweest, wat is God genadig. Dit heeft hij niet verdiend, hij, de bittere klager, de kleine mens, die denkt dat God uit wellust plaagt.

Die avond knielen allen in de huiskamer neer. Dit gezin bidt omdat er zoveel te danken valt. De vader zoekt naar woorden, hij hapert vaak, maar de kinderen zullen dit nooit vergeten omdat hun vader tot God bidt als het kind, dat zijn hemelse Vader weergevonden heeft in barmhartigheid.

Ja - barmhartigheid.

28

De Maandag brengt de postbode een brief voor Teunis: hij is benoemd tot onderwijzer op een jaarwedde van vijf-honderd-gulden. Vijf-honderd-gulden. Teunis kan het nauwelijks geloven: zijn doel is bereikt, hij zal onderwijzer zijn op een school in een behoorlijke grote plaats in de Achterhoek.

Het geluk schijnt te groot in het huis van Verbeek; de duisternis van de diepste zorg is plotseling veranderd in een licht, dat een verademing schenkt die weer blij doet lachen omdat een toekomst vol leven is geopend.

''Ik vind, dat vader en moeder nu eens samen een dagje uit moeten gaan,'' zegt Teunis, ''we hebben allemaal plezier van het binnengestoomde geldschip want Henk begint in de nabije toekomst zijn zaak in de Meer; Klaartje gaat handdoeken en theedoeken omzomen, Peter studeert nog harder en ik vertrek naar mijn school-''

VERZEKER U ER VAN DAT DEZE KERST UW WENSEN OP TIJD KOMEN.

Stel uw familie en vrienden over zee niet te leur.
Een herinnering dat u aan ze denkt kan hun kerst blij maken.

Om er zeker van te zijn, zend uw kerstpost van Canada voor de data hier onder vermeld. Schrijf uw adressen en instructies duidelijk en verzeker u er van de juiste frankering toe te voegen.

Vraag voor de speciale ''Overzee Kerstpost deadlines'' folder bij uw postkantoor voor de juiste frankering en andere informatie. En vergeet niet uw postcode in het adres van de afzender te vermelden.

Mail deadlines voor overzee zijn:

Destination	Letters (Including Sealed Christmas Cards)	Printed Papers & Other Articles Including Unsealed Christmas Cards.		Parcel Post	
		Airmail	Surface	Airmail	Surface
Great Britain & N.Ireland	13 Dec.	13 Dec.	24 Nov.	8 Dec.	10 Nov.
Republic of Ireland	13 Dec.	13 Dec.	24 Nov.	8 Dec.	10 Nov.
Europe	8 Dec.	8 Dec.	11 Nov.	2 Dec.	21 Oct.
Argentina & Paraguay	8 Dec.	8 Dec.	20 Oct.	1 Dec.	20 Oct.
Haiti & Neth.Antilles	2 Dec.	2 Dec.	14 Oct.	25 Nov.	14 Oct.
Cuba	2 Dec.	2 Dec.	6 Oct.	25 Nov.	6 Oct.
Rest of Central & South America & West Indies	8 Dec.	8 Dec.	10 Nov.	2 Dec.	21 Oct.
Africa	8 Dec.	8 Dec.	4 Nov.	25 Nov.	13 Oct.
Asia	8 Dec.	8 Dec.	10 Nov.	25 Nov.	14 Oct.
Oceania (including Australia) & New Zealand	8 Dec.	8 Dec.	4 Nov.	25 Nov.	14 Oct.

BELANGRIJK: Kaarten naar familie en vrienden in Canada en Amerika moeten dichtgeplakt en van postzegels voorzien zijn. (10c derde klas)

Laatste data voor post in Canada zijn:
13 DEC. (buiten de stad) **17 DEC.** (in de stad)

EVENTS

Politics and the Pulpit

Continued from page 8

implications. To deny these factors is to fail as a pastor of the Lord's flock.

But the resistance to "political shepherding" on the part of preachers is often based on a realistic assessment of congregational desires. When Christians gather for worship they are often unwilling to listen to words of political correction and guidance. Many of us want the institutional church to be "a-political." This situation can be corrected if we—all of us, preachers and laity alike—are aware of what it means to worship the King. A recognition of what this means should lead us to the point where we deem our political struggles as the people of God as a worthy response to the One whose sacrifice alone is adequate to remove the curse, including the political and economic manifestations of that curse, from the creation he loves.

"Living Room Groups"

Do you want to start a group to discuss study outlines as mentioned on page 8?
Write us for suggested guidelines. We can also supply you with extra copies of the outlines. The good part is, you can do it right in your own living room. Write:
Ben Vandezande
99 Niagara St.,
St.Catharines, Ontario
L2R 4L3

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(Cor Van Kooten)

1952 25th Anniversary 1977

The Dutch Ladies Society,

"THE LORD IS MY SHEPHERD"

of Wyoming, Ont., hopes to celebrate their 25th anniversary D.V. on Thursday, Dec. 1, 1977 at 8:00 p.m. All former members are cordially invited to come this evening and share in our joy.

For accommodation please contact *Mrs. L. Markusse, R.R. #1 Wyoming, Ontario. Phone 519/845-3274*

Aldershot Christian Reformed Church *Burlington, Ontario*

offers $ 155,000. in Promissory Notes
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3 years — 8¼ %
Issued in multiplies of $1,000. Interest payable annually.
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c/o Mr. A. Lobert, 1086 Maplehurst, Burlington, Ontario. [416] 637-5161.
[Due to exchange rate fluctuations, this add applies to Canada only]

25th Anniversary

The Christian Reformed Church *Terrace, B.C.*

Extends a hearty invitation to all its members and former members to attend their 25th *Anniversary Celebrations.*
Sunday, Dec. 18 **Special Anniversary Services at 10:00 a.m. and at 5:00 p.m.**

Monday, Dec. 19 **Special program and fellowship evening will be held at 8:00 p.m. at the Church and School facilities.**

For lodging, anniversary booklets and further information please contact the clerk: C.R.C., Box 441, Terrace, B.C., V8G 4A2.

25th ANNIVERSARY

The congregation of the

Calvin Christian Reformed Church of Ottawa

Extends a warm and special invitation to all former members to join us in the celebrations.

SOCIAL EVENING
Friday — January 27, 1978

OLD TIMERS "DUTCH" EVENING
Saturday — January 29, 1978

SPECIAL ANNIVERSARY SERVICE
Sunday — January 29, 1978 at 7 p.m.

For accommodation, further information or an Anniversary Book, please contact Mrs. Jane Pranger, 16 Trillium Ave., Ottawa, Ont. K2E 5M9 (Tel. 613/224/1796). Please reply before Dec. 21, 1977.

Feike Asma 1977 Jubilee Concert Tour

"IN CONCERT"

HAMILTON WEDNESDAY, Nov. 16 - 8:15 p.m., CENTRAL PRESBYTERIAN CHURCH, Corner Caroline & Charlton Sts. with the Maranatha & Adoramus Choirs. John Hunse - Director.

KITCHENER FRIDAY, Nov. 18 - 8:15 p.m. ST. ANDREWS PRESBYTERIAN CHURCH, 54 Queen Street North.

TORONTO SATURDAY, Nov. 19 - 8:15 p.m. ST. PAULS ANGLICAN CHURCH, 227 Bloor Street East.

"An early taste of Christmas and a rare treat"

Christmas greetings

If you wish to place your Seasons Greetings in the special Christmas Issue of Calvinist Contact, please send in the ad along with the payment of $6.00 before November 28, 1977. Wishes coming in after this date will be placed in the following issues.

CALENDAR

Nov.12 Art and Craft show, Toronto Distr.Chr.High School, Woodbridge, Ont. from 10 a.m. to 4 p.m.

Nov.14 Annual membership meeting of Lakewood Chr.Conference Grounds R.R.#5, Forest, at Calvary Chr.Ref.Church, 206 Selkirk St., Chatham, 8 p.m.

Nov.14 Classis Toronto Elders Conference, Rev.Louis Tamminga of Willowdale speaking on the Holy Spirit. Toronto Distr.Chr. High school,Woodbridge, 8 p.m.

Nov.17 Classis Toronto Elders Conference. Rev.Louis Tamminga of Willowdale speaking on the Holy Spirit. Barrie, Ont. Chr. School, 8 p.m.

Nov. 18 Dr. A. Diekema, Ph.D. will speak in Hamilton Immanuel CRC at 8 p.m. Sponsored by the Canadian Christian Education Foundation.

Nov. 19 Annual meeting of the Ont. Chr. College Assoc. in the Conrad Grebel Auditorium of the University, Waterloo, Ont. at 2 p.m.

Nov. 25 Rummage and bake sale given by the Grace Chr. School Society at Rehoboth CRC, 800 Burnhamthorpe Rd., Etobicoke, Toronto, Ont. 11 a.m. to 2 p.m.

Nov.26 Bazaar, John Calvin Chr. School,290 Water St., Guelph at 3:00 p.m. and auction at 7:00 p.m., featuring a "Children's Playhouse" at 2:00 p.m.

Dec. 17 Strathroy Annual Christmas Concert with the St. Thomas Male Choir, Crescendo; the St. Thomas Ladies Choir, Gloria in Excelsis; and the St. Thomas School Choir in the First Chr. Ref. Church, Strathroy at 8:00 p.m.

Dec. 20 St. Thomas Annual Christmas Concert in the Trinity Anglican Church, 55 Southwick St., at 8:00 p.m., featuring same choirs as the Strathroy Concert (Dec. 17).

Feike Asma "In Concert"
Nov.11 Ottawa-St.Matthew's Anglican Church
Nov.12 Halifax-The Presbyterian Church of Saint David
Nov.15 Bowmanville, Trinity United Church with Choir "Praise the Lord", Leendert Kooy, director.
Nov.16 Hamilton, Centr.Presbyt.Church with Maranatha and Andoramus Choirs, John Hunse, director.
Nov.18 Kitchener, St.Andrews Presb.Church
Nov.19 Toronto, St.Paul's Anglican Church

AACS Public Lecture
Mr. C.T. McIntire will speak on "God's work in a secular age" in the following cities. Nov. 24, Toronto; Nov. 26, Winnipeg; November 28, Calgary; Nov. 29, Lethbridge; Nov. 30, Neerlandia; Dec. 1, Red Deer/Lacombe; Dec. 2, Edmonton; Dec. 8, Sarnia.

Schaeffer Film Series
The ten week film series How Should We Then Live? is being shown at the Toronto (Rehoboth) CRC, 800 Burnhamthorpe Rd., Etobicoke, from Oct.3 to Dec.12. The series is being shown on ten consecutive Mondays and includes such topics as the Roman Age, the Middle Age, the Renaissance, the Reformation, the Revolutionary Age, the Scientific Age and the Age of the Non-reason.

Lecture series on The Five Points of Calvinism
Series will be held Thursday, Nov.17, 24, Dec.1, 8, 15 at the Can.Ref.Theological College, 374 Queen St. S., Hamilton, featuring Dr.J. Faber, prof. of dogmatology as lecturer on the topic Five Points of Calvinism. Sessions will be held from 8 p.m. to 9.45 p.m. and admission is free.

CJL executive tour
Between Nov.14 and Dec.2, the Committee for Justice and Liberty Foundation's executive director will be speaking in the following communities: Thunder Bay, Nov.14, Winnipeg, Nov.15; Neerlandia, Nov.16; Edmonton, Nov.17, 18; Lacombe-Red Deer, Nov. 19, 20; Lethbridge, Nov.21; Vancouver, Nov.25-27; Victoria, Nov. 28; Regina-Saskatoon, Nov.29; Brampton, Dec. 2; Watch for local announcements.

Andre Knevel organ concerts
Nov.24 St.Paul's Anglican Church, Bloor St., Toronto, Ont. Noon recital
Dec. 3 Centr.United Church, Woodstock,Ont. at 8:15 p.m.
Dec.10 St.Thomas Anglican Church, St.Catharines, Ont. with choir and brass quartet under Leendert Kooi, 8:15 p.m.

Christian Stewardship Services
A presentation of a color film, a discussion with questions and answers on making a will, and free literature form part of a tour by a representative of Christian Stewardship Services. For more information call CSS at 416-598-2181, Toronto, Ont.
Nov.14 Ottawa (Calvin), Ont.CRC, 8 p.m.
Nov.16 Williamsburg, Ont. CRC, 8 p.m.
Nov.28 London (First), Ont. CRC, 8 p.m.

Next issues of C.C.:

Dated	Mailed	Ad deadline
Nov. 18	Nov. 16	Nov. 14
Nov. 25	Nov. 23	Nov. 21
Dec. 2	Nov. 30	Nov. 28

Classified Advertising

CLASSIFIED RATES

Births $6.00
Marriages & Engagements $8.00
Anniversaries 10.00
Obituaries 9.00
Notes of thanks 6.00
All other one-column classified advertisements: $4.20 per column inch with a minimum of $6.30. For letters under number $1.00 extra.

Calvinist Contact

99 NIAGARA STREET,
ST. CATHARINES, ONT
L2R 4L3

Births

BROUWER: With praise and thanksgiving to the Lord, we announce the birth of our son DUANE ALBERT, born October 30. He is gladly welcomed into the family by Eric, Laura, Brenda and Darren. Henry & Jane Brouwer, 1638 Churchill Ave., London,Ont.

DE JONG: With thanks to the Lord, Pete & Joanna (nee VanderMey) are pleased to announce the arrival of MIRANDA JOY, on Oct. 3, 1977. 2nd grandchild for Mr. & Mrs. H. VanderMey of Richmond, B.C. and 7th grandchild for Mr. & Mrs. W. de Jong of Athens, Ont.
4420 Thompson Rd., Richmond, B.C. V6V 1S8

FEDDES: With thankfulness to our heavenly Father, we happily announce the birth of our first child, a daughter, MARCIA VALERIE, born on Oct. 16, 1977. Another grandchild for Mr. & Mrs. Willem Feddes, The Netherlands, and Mr. & Mrs. Albert Schaafsma, Blenheim,Ont. Happy parents are Rienk & Rommy Feddes, R.R.1, Listowel, Ont. N4W 3G6

LAARMAN: The Lord has richly blessed our home with the birth of another child: JONATHAN DAVID, born on Friday, October 21, 1977. Thankful parents and brothers are: Levert & Janet Laarman(nee Saarloos), Eugene and Julian.
R.R.2, Stratford, Ont.
4th grandchild for Mrs. Hermanna Laarman, Aylmer, Ont. and 4th grandchild for Mr. & Mrs. Floor Saarloos, Aylmer, Ont., 4th great grandchild for Mr. Casper Van Gurp, Springfield, Ont.

MIEDEMA: The Lord has richly blessed our family with the birth of a healthy baby boy, CRAIG DEREK born on October 24, 1977. A brother for Cara. Happy parents are Brent & Cathy Miedema. Fourth grandchild for Mr. & Mrs. D.B. Miedema of Thunder Bay and fifth grandchild for Mr. & Mrs. R. Enter of Rexdale, 106 Churchill Dr., Cambridge, Ont. N1S 3V2.

SMEDES: With joy in our hearts and thanks to the Lord, we announce the birth of our daughter SOPHIA ELISABETH, born on November 4, 1977. A sister for Diana and Terence.
Allan & Maria Smedes (nee Veldstra), 2 Juliana Cres.,St.Catharines Ont. L2N 4B4.

STOLTE: With thanksgiving to God we are happy to announce the birth of our second daughter, CHARLEEN EDITH, born on Sept. 20, 1977. A sister for Collette Louise. 2nd grandchild for Mr. & Mrs. John DeJong, Cobourg, Ont.,15th grandchild for Mr. & Mrs. John Stolte, Bently, Alta. Proud parents are George & Grace Stolte of Blackfalds Alta.

Marriages

VANDERVEEN-DEES: Mr. & Mrs. Phil Vanderveen and Mr. & Mrs. Jack Dees are pleased to announce the forthcoming marriage of their children, LINDA and RON, on Friday, November 18, 1977 at 5 p.m. in the First Chr. Ref. Church in Calgary, the Lord willing. Rev. H. Wildeboer officiating.
"So we know and believe the love God has for us, for God is love."
1 John 4: 16
Future address: 2409-15 Ave. S.W., Calgary, Alta., T3C 0Y5

VANREVENSTEIN-NYLAND: Mr. & Mrs. Adrian Van Revenstein, Mississauga, Ont. are happy to announce the marriage of their son, NICHOLAS WILLIAM VAN REVENSTEIN, to JOYCE PATRICIA NYLAND, daughter of Mr. & Mrs. John Nyland of North Vancouver, B.C. The wedding ceremony will take place D.V. on Saturday, Nov. 12, 1977 at 4:00 p.m., with Rev. Henry Numan Jr. officiating in the First C.R.C. of Vancouver.
Future address: 2765 West 13th Ave., Vancouver, B.C.

Anniversaries

Hoogeveen — Embro
1952 — 1977
On November 15 we hope to celebrate the 25th wedding anniversary of our parents and grandparents

HENDRIKUS ZOMER
and
JANTINA ZOMER nee Benjamins

Congratulations Mom and Dad on your 25 years of married life. May God continue to bless you in the coming years. Your loving children and grandchildren:
Ingersoll,Ont.—Ernest & Anne Houthuyzen; David and Gregory
Auburn,Ont.—Henry & Jean Lubbers; Joseph
At home— Everett, Rita and Judy
P.O. Box 124, Embro, Ont. N0J 1J0

On November 15, 1977, the Lord willing, we hope to celebrate with our parents and grandparents,

J. (HANS) SNOEK
and
ANNE SNOEK (nee Kruys)

We are thankful to the Lord for His many blessings that He has given them, and we pray that He may continue to bless them and care for them in the years ahead.
Psalm 21.
Their thankful children:
Art & Netty; Glen
John & Wilma (engaged)
Joyce
Dorothy & George VanderGaast
Wendy, Ellen, James, Robert
Open house will be held on Sat. November 19 from 2-9 p.m. at their home in Orono, Ont.

"Let Thy mercy, O Lord, be upon us, according as we hope in Thee."
Psalm 33:21.
On November 20, 1977, the Lord willing, we hope to celebrate the 35th wedding anniversary of our parents and grandparents

ROELOF BLOEMBERG
and
JANNA BLOEMBERG
nee Schuler

We thank God for His care in the past and pray for His blessingon the future.
Carrying Place—John & Jane Egas; Johnny, Angela, Michelle
Alan & Mary Wolters; Ralph, Richard, Jennifer
Picton—Dick & Rita Hoekstra; Henry, Elizabeth, Dianne
Carrying Place—Joanne & Frank Bos - engaged
Open house will be held on Sunday, November 20, 1977 from 2 p.m. till 5 p.m. at their home.
R.R. # 1, Carrying Place, Ont. K0K 1L0

Anniversaries

1952 — 1977
Smithers — Telkwa
With our parents,

GEORGE KOOPMANS
and
ANN KOOPMANS nee Jaarsma

We thank the Lord and praise His Name for His goodness shown to us all during the 25 years since their wedding on November 26, 1952.
Edmonton,Alta.—Ted & Joanne
Rick
Dordt College—Hilda
Ken, Dave, Paul, Pat
Box 290, Telkwa, B.C. V0J 2X0

Dedemsvaart — Rexdale
1937 — 1977

JOHANNES BONTIUS
and
LUTSKE BONTIUS-VanderVeen

Congratulations Mom and Dad, with your 40th anniversary on November 11, 1977
You have shown us His love. We entrust your future in His care. May He grant you many more years together for each other and us.
Gerry & Mary Bontius; Kenny, Kevin, Stephen, Suzanne
Ineke & Jeff Groombridge; Robert, Alan, Marieke
Betty & Harold de Haan; Harold, Lucinda, Johannes
Pete & Immy Bontius; John, Arlene, Maryanne, Roy
Margriet & Gerry Hoogstad; Marcel, Carla
Joe & Pat Bontius; Shannon
Hans Bontius
Tineke Bontius
Judith Bontius

Obituaries

On October 27, 1977 the Lord quite suddenly took unto himself our dear friend

MR. WILLEM FEIKEMA

Beloved husband of Helen Feikema Hoekstra. His last words were, In my fathers' house are many mansions. If it were not so I would have told you. I go to prepare a place for you. John 14:2. May these words comfort our friend Helen Feikema.
Chatham - Mr. & Mrs. R. Koopman
Martin & Pearl Rintjema
Diana & Nick Zuidema
Dick & Liz Koopmans
Harry & Linda Sluys

Met vol vertrouwen in het eeuwige leven is in haar Heer en Heiland ontslapen mijn geliefde vrouw, onze moeder, groot en overgroot moeder

ANKE ZYLSTRA

geliefde echtgenote van Andries Zylstra, op de leeftijd van 72 jaar.
Uw hart worde niet ontroerd: gij gelooft in God, gelooft ook in mij. In het huis mijns Vader's zijn vele woningen. Joh.14:1,2A
St.Catharines, 1 november 1977.
A. Zylstra
JoAnne & Dirk — Marie en Wim
Nettie & Karel — Cecil
Tom & Lina
Andrew & Hilda
Agnes & Bill
Mark & Corrie
28 kleinkinderen en 2 achter kleinkinderen.
De begrafenis heeft plaats gehad op vrijdag 4 november 1977 van de Maranatha Chr. Ref. Church, St. Catharines, Ont.
2 White St.,Bld. A 116, St. Catharines, Ont. L2N 1Z2

Now with her Lord is our much-loved aunt

MRS. ANKE ZYLSTRA
NEE Bergsma

Suffering much illness she still was a blessing to others. We thankfully remember her warmth, wisdom and care. "My flesh and heart may fail, but God is the strength of my heart and my portion forever." Ps. 73:26 (Hymn 139: 2,3)
Brampton, Ont. — Tom and Hennie Bergsma and children.

Obituaries

D'eenvoudige wil God steeds gadeslaan, 'k Was uitgeteerd maar Hij zag op mij neder, Keer, mijne ziel tot Uwe ruste weder; Ik ben verlost, God heeft mij welgedaan.

On Saturday, October 22nd, 1977 the Lord took to His eternal home, Our dear Mother, Grandmother and Great Grandmother
MARIA CHRISTINA
VAN DER VALK - Wamsteeker
Widow of Leendert Jacob van der Valk
at the age of 82 years.
In Holland:
Zierikzee: A. Timmerman - van der Valk, A. Timmerman
Zaandam — M.J. Holleman - van der Valk, P. Holleman
Santpoort — W. Diederiks - van der Valk, A.P.D. Diederiks
Santpoort — L. van der Valk, TH. van der Valk - Beverwijk
Aagtdorp — A.B. Lagendijk - van der Valk, W. Lagendijk
St. Blaise (Quebec) — L. Agema - van der Valk, J. Agema
Grandchildren and Great Grandchild.
The funeral service took place Wednesday, October 26th, 1977 the Santpoort — Holland.

Personal

Sincere Chr. Ref. widow in mid 50's in S.W. Ontario, wishes to correspond and meet Chr. gentleman. Letters to Box # 4219, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3

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Books

The diaconate and the great commission

Who Will Lead Us, by Leonard J. Coppes, Pilgrim Publishing Company, Mounted Route 12, Phillipsburg, N.J. USA 08865, 1977, 154 pp. paperback.

Reviewed by Dr. Paul Schrotenboer, general secretary of the Reformed Ecumenical Synod.

Who Will Lead Us is a study in the development of biblical offices with emphasis on the diaconate. The author, Leonard J. Coppes, is pastor of the Orthodox Presbyterian Church in Harrisville, Pa., USA. The book consists of a series of edited sermons, all dealing with the one central theme of church leadership and church aid. It is intended to be both devotional and instructional. The author holds that man's mission in the world is "to pull out weeds" and his office is to exhibit submission. The book deals extensively with the work of Christ, the One who fulfilled the Covenant, and with the apostles, the elders, and the deacons in the New Testament church. The deacons are the last and least important, for the primary task of the people, of God is spiritual, (internal, dealing with faith, prayer, preaching, etc.). The deacons' work is by and large non-spiritual, concerned with distributing external things as food, clothing, flowers; only if elders require it should deacons engage in 'spiritual' work.

The author writes as one who would be guided wholly by the Scriptures, and the book is accordingly and in large part an exposition of biblical teaching. *Scriptural sola* is written large throughout. In fact the eyes of the author (and subsequently the reader) are riveted so much on the Bible that neither sees much of the world of mankind in the depth of its misery, its poverty, its famine. The book falls short in the scope of its treatment, not only of the Scripture's teaching regarding office, but also, and in particular of its teaching on the diaconal office, i.e., the ministry to the needy. What the book lacks, in other words, it appears to us, is the *Scriptura tota* approach: the whole Word for the whole man with his global miseries.

This shortcoming may be seen in, and is perhaps the result of, the author's bifurcation of human life into the spiritual and the non spiritual. He fails to see that "spiritual" in Scripture is primarily a direction of life, not an area of life, and that the entire scope of man's living is "spiritual service" (Romans 12:2).

This narrowing of the Bible's message may be seen also in the description of the mission of man (that for which he is sent into the world) as a matter of pulling weeds (Chapter 1). This is actually only one part of the much more comprehensive task of ruling the world as the servant (diaconos) of God. This narrowing of mission has direct consequences in limiting man's responsibility to the poor.

In dealing with our responsibility to the poor, Leonard Coppes makes no mention that this is a matter of justice; it is only a matter of mercy. This is likely because justice finds little consideration in the description of man's mission or his office.

According to Coppes, deeds of mercy are subsidiary to evangelism, and church programs undertaken by deacons are subordinate to those of the elders. A number of passages will bear this out: "We do not distribute goods to everyone everywhere. Our purpose in the world, given to us by the Lord in His example and in specific command, is that we channel our resources to spread the gospel message" (9). The Great Commission "was not given to all His (Jesus') followers, but only to those organization heads (the eleven) of the new Israel" (51). Jesus "in no way intimates (in the parable of the Good Samaritan) that true benevolence actively searches the world to find objects upon which to grant its favors. Benevolence is governed by election (in Christ's case, as we shall see), by providence (as in the case of the stranger and sojourner of the Old Testament), and by brotherhood (as we shall see). This parable illustrates the second of these governing principles" (120). "Since God limited His special benevolence to His covenant people and those in their midst, so today we are to limit our benevolence to His covenant people and those in their midst." (151)

This is not to be taken quite as exclusively as it sounds, for, "when venturing outside the institutional church, deacons should be careful to follow scriptural methods whereby mercy is essentially spiritual in focus. By this we do not mean that caring for physical needs is to be avoided. Quite the contrary. Such care is, however, to be advanced toward "the world" only with a clear verbal presentation of the gospel and only with due concern and provision for the primary function of declaring the message of salvation." (154)

Coppes rightly says our responsibility should be carried out with due concern for the great commission and the cultural mandate (154). But he has already narrowed the former to the apostles, and he has limited the latter largely "to pulling weeds."

A biblical understanding of diaconal work needs more than this book offers. It needs to grasp the total message of Scripture concerning God's will for man and the salvation of his people. It needs to see man as God's servant-king, now redeemed in Jesus Christ. It needs to see the ongoing task that God directed through the prophets to care for the poor as an expression not only of mercy but of justice as well. This will mean that a ministry of benevolence cannot be separated from seeking for the reformation of those social structures that cause poverty, famine and the dependence and oppression of whole peoples. In short, we need to see the whole message of the Bible as we confront the whole world with all of man's manifold needs. God's people should indeed proclaim the gospel of salvation. Salvation, however, may not be limited to the 'spiritual' and the work of diaconia should not be limited to the church; the biblical idea of office is as broad as man's task in life. We need world vision based on Scriptura tota for the total person. With less than this we will not be able to give the leadership that the people of God need.

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